

THE ISLE OF MAN:

OR, *The Legall Proceeding* *in Man-Shire against* SINNE.

Wherein, by way of a continued
Allegorie, the chiefe Malefactors dis-
turbing both Church and Common-
wealth are detected, and attached;
with their Arraignement, and In-
diciall tryall, according to the
Laws of ENGLAND.

A necessary Direction for waifaring
Christians, not acquainted with those perilous
wayes they must passe, before they happily
arriue at their wished Haven.

By R. B. Rector of Batcombe.
SOMERS.

LONDON
Printed by G. M. for Edward
Blacemore, 1627.

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TO
THE RIGHT

Worshipfull, Sr. THOMAS
THYNNE *Knight, and to his*
religiously affected Ladie, the
Lady CATHERIN THINNE:

All saving graces, in the blessed way
unto eternall Comforts, are
unfeignedly wished.

Right Worshipfull,

SInce your de-
parture, and
now return a-
gain to Long-
leate (so long wished for of
the poore which felt your

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mercies in set times of reliefe and daily almes) it was my hap to trauell into, and thorough out the whole *Ile of Man* : now its vsuall with Trauellers to discourse of their iourneying, & to relate their Observations. And therefore let none obiekt and say vnto me that of *Persius*, *Scire tuum nihil est, nisi te scire hoc sciat alter* ? For I found goods in my pains taking: and *bonum* is *communicativũ et sui diffusivum*, and so *quo cõmunius, eo melius*. In my very entrance, and afterwards euery where I found written that old antient

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tient precept, *Noſe te ipſũ.*
This leſſon I began to take
out with diligent obſerua-
tion. And it brought to my
mind the Apoſtles charge,
Quiſque exploret ſeipſum,
which I laboured to put in
practiſe, and ſo beſought
my ſelfe in my ſelfe; for, I
remembring that ſaying
long ſince learned, *Orbis*
quiſque ſibi, nec te quaſiueras
extra. Thus my trauell be-
came very profitable to
me; and the variety of
ſights withall procured de-
light, & turned my paines
into pleaſure.

In my trauelling, I came
to the County towne, or

γνῶθι
σεαυτον.

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chiefest Seate there called
Soule. Where I rested for
some time, because it fell
out to be the Assise weeke,
for all that Iland. Where I
specially marked how in all
things they proceeded a-
gainst Malefactors, accor-
ding to the Lawes of En-
gland: in this onely lyeth
the difference: there is ne-
uer but one Iudge, where-
as wee haue euer two ap-
pointed in euery Circuit,
as wee haue now in this
Westerne, very honora-
ble and religious Iudges,
*quos honoris causa non pos-
sum non nominare*, Sir Iohn
VValter, Lordchiefe Bar-
ron,

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ron, and Sir *John Denham*,
an other worthy Barron of
the Exchequer, louers of
vertue and iustice.

And indeed, such ought
Iudges to be, as was and is
this Iudge in *Man*. He is a
Iudge of *Iethroes* choice
& *verax*, & *dei ti-*
meris, & *O for turpis lucri*.
He is diuinely giuen, pru-
dent, impartiall, and very
quick vpon good infor-
mation, in dispatch of cau-
ses. He was worthily atten-
ded, as he ought euer to be
with a worthy Shiriffe,
with Iustices of Peace,
Knights & Esquires, Gen-
tlemen of singular note &

Exod. 18.

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same in that Countrey. This I heard of them, and it appeared by their practise, that they all stand for the maintenance of the lawes, they see their Soueraigne well serued, iustice duely obserued, and iudgement executed accordingly.

They neuer side with any, for they hate faction. Pride and enuie, two restlessse Make-bates, for notorious misdemeanour. I saw bound to the good behaviour. So as now there a Cæsar like spirit, *patitur superiorem*, and a Pompey *suum parem*. They runne all

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all one course, and as true
Israelites, *quasi vir unus*
for publick good. There-
fore doe the people liue in
peace, the land prospereth,
iustice flourisheth, vertue
is exalted, vice suppressed,
and the enemies at home
and abroad made to
feare.

Iud. 20.

The whole discourse of
this excellent order, and
carefull proceedings there
by me obserued, from my
first enterance vnto the
end, I heere do present vn-
to your Worships, not
doubting of such an accep-
tance, as the delight in rea-
ding, and the profit, by a

A 5 right

The Epistle De dicatory.

right vse, may iustly procure, and so I doe humbly take leaue

Batcomb
Decemb. 6.

Your worships in all

Christian seruices

at command,

RICHARD BERNARD.

THE



THE
AUTHORS
earnest requests



*FIRST to the
Worthy Rea-
der whose-
uer, to whom
let mee but
say thus much
of this Discourse allegoricall
narration, that in it sicut bona
sunt quædam memoria, sunt
mala nulla: Yet if any thing
may seeme distastfull, let thy
minde*

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minde be to take it well as Cæsars was, to interpret well the seeming offensive carriage of one Allius the Poet towards him, and thou wilt not be displeased. Thy good minde will prevent the taking of an offence, where none is intended to be given. In discovery, attaching, arraig-ning and condemning of sin, I taxe the Vice, and not any mans person, so as I may say with one,

Hunc seruare modum no-
stri nouere libelli,
Parcere personis, discere de
vitijs.

Thou hast heere towards the end of this discourse, the triall and iudgement vpon foure notorious Malefactors. Two of them the very prime Authors of all the open rebellion, or se-
cret

cret Conspiracies, which at any time ever were in that Isleland. The other two were the principall Abettours, and the chiefest Supporters of them. Their names, their natures, and their mischieuous practises thou maist finde at large in the narration.

There should haue beene at that Assises with these, the arraignment of certaine suspected Witches: but this was prevented because the Grand-lurie Gentlemen could not agree to bring in their Billa vera: for that they made question of diuers poynts whereof they could not bee resolved at that present.

I. Whither the afflicted did suffer by onely sound violent diseases in nature, producing
strange

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Se doct Cot-
ta his triall
of Witches.

strange effects like practises of
Witch-craft? Which for want
of a iudicious Physitian they
could not discerne.

2. Whither the afflicted
were a counterfeit, as was one
Marwood, the Boy of Bilson,
and one Mary Brasier? Or that
he or shee hauing some naturall
disease, did make vse thereof,
and counterfeited the rest, as
one Mainy did, who was trou-
bled with the hysteric passion?

3. Whither being a disease
supernaturall, yet might come
upon the afflicted by the opera-
tion of the diuel, without any
association of a Witch, as it
happened to Iob, and others in
the Euangelists? Or, that the
afflicted hath a diuel, and is a
Witch, and hath by his or her
owne maies, brought this euill
upon

to the Reader.

upon him or her, without the practice of any other Witch?

4. Whither they might proceede upon meere presumptions against the suspected, or rather stay till they had more certaine and grounded proofes?

5. Whither they could (none of them being read in any learned tractates touching the practises of Witches) rightly examine the suspected, to finde out a Witch, and so to bring him or her deservedly under the power of authority?

If there come forth, by the leave of authority, a Guide to Grand-Iury men in causes of Witch-craft; my sute is, that they would be pleased to accept of my well meaning therein. In which al these points before are fully handled; as also, That there

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there are witches, who are most
subiect to be made Witches.
How they prepare themselves
for the diuel. How Satan
draweth them to a league, and
becometh familiar with them.
That there are good Witches,
and the signes to know them.
That there are bad Witches,
and how they practise, & what
it is that they can doe, and how
many things must concur in
bewitching. What are the signes
to know one to bee bewitched.
That Witches may be detected
What are strong presumptions.
of a Witch: what are the cer-
taine evidences against such an
one: how thoroughly to examine
a witch, with many other par-
ticulars in 28 distinct chapters
fully, & yet with great breuity.
The death of sine, brethren &
sisters

to the Reade.

sisters lately cōdemned, & executed for witches, one more yet remaining, formerly brought before a Iudge, and now in danger to be questioned againe, hath moued me to take this paines, not to preuent iustice, nor to hinder legal proceedings, but that I may not be mistaken nor wronged, as I was once, and more should haue beene; had not the wisedome and goodnesse of so reuerend a Iudge accepted grationusly of my upright apologie against vaine accusers

I made a Pctition then to my Lord the Iudge, to the worthy Master Shiriffe, and to all the Worshipfull on the Bench, which I am bold to renew againe now more publikely, because it pleased that reuerend Iudge so well to like thereof, & to second it. The

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The state of poore prisoners is well knowne, and how their soules safety is neglected: and yet our Saniour gaue such a testimony to a penitent theefe, as he neuer gaue to any mortall man else, for he told him, that he should be that day with him in Paradise.

How blessed a worke would it be to haue maintenāce raised for a learned, godly and graue Diuine that might attend to instruct you daily. Twelve pēce a quarter of one parish with another in our count, would encourage some compassionate holy man thereunto; and what is this? Not a mite out of euery mans purse to saue soules?

If with this instruction there should be meanes to set them also on worke, they might get
some-

to the Reader.

somewhat for food, for raymēt. They might so preuent the miserable fruits of sloth; their mindes would bee employed, their bodies bee preserued in health, and not pine away, and be cōsumed with vermine. Yea, enforced labour there, would terrifie loose vagrants lazie wanderers, the idle rout from turning theeues more, then either imprisonment or death hitherto hath done. And besides, such as should escape, would by this heavenly meanes of instructions, and bodily labour become, through Gods mercy, more profitable members in the Common-Weale afterwards: whereas now they become twise more the children of Belial, then they were before.

Oh that the honourable my
Lords

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Lords the Iudges, the now religiously affected Master Shiriffe, whose the Goale is for the time being, the worthy Iustices of the Country, with other Christianly minded Gentlemen would be pleased to take this matter into a deepe consideration, and in the bowels of mercy commiserate their case. The worke surely would blesse them, all that should come reformed hereby, whither they should liue or die, would praise God for it, and pray for a blessing upon them and theirs for ever.

My sute is to euery keeper of a prison, if they be no kinne to Master Newman, the Goaler in this discourse, that yet they would take acquaintance of him, and become better knowne

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knowne to him. That their prisoners may by their vertues, & religious care be better disposed.

My request to poore prisoners is, to redeeme their time ill spent: to call to God for mercy and pardon; and to moue them heereunto, let them in serious meditation put themselves in minde of these things.

1. That their liberty abused, God hath by the hand of authority taken from them, as unworthy to line freely in a Common Wealth.
2. That as they neglected and despised spirituall meanes of saluation, they are now deprived thereof.
3. That as before they delighted onely with wicked company, now are they shut vp one with another together.
4. That
their

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their ragges are ensignes to them of their ragged conditions. 5. That their filth and vermine telleth them of their filthie conuersion, and their many sinnes and corruption. 6. That their want of food is a punishment for such of them, as haue abused Gods blessings to gluttony, drunkennesse, and the fruites thereof, wantonnes, and filthy uncleannesse. 7. That their prison is as it were a picture of hel to minde them of their end whither they are going, if they doe not amend. 8. That their expecting of the Assises, is an instruction to look for Iesus the Iudge of all the world. 9. That their chaines, fetters and bolts teach them to consider the nature of their sinnes, which hold them bound

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to answer at the Barre of Gods
iustice. 10. That their desire of
life by a Psalm of mercy,
should moue them to desire
eternall life, through the mer-
cies of God in Iesus Christ, who
will be gracious to euery true
beleeuing penitent: which gra-
ces (poore prisoners) God send
you: and feare onely to die eter-
nally.

Before I end, I haue a
sute to all that professe the
law, that if in this allegorie,
fetcht from such termes, as
best known to them, then to my
selfe, I do mistake, they would
be pleased to passe ouer that, &
make vse with me of the spiri-
tuall sence, which is the drift
of my labour heerein. And so
at the length, I take leaue, with
my prayer to God for the peace
of

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of Ierusalem, and for a prosperous successe to all that loue the Israel of God, with our Countries glory and safety, Amen.



THE
ISLE of MAN,
OR,
The Legall Proceedings
in Man-shire.

LAMENT. 3.40.

Let vs search & try our waies.



The lamenting
Prophet I E-
REMY in his
dayes, full of
lamentation,
and mourning, seeing and
B also

also partaking with others of those miseries, which befell the state of the Iews, iustly procured at Gods hands for their sins, doth heere giue them aduice what was best to be done, that in this their distresse **G O D** might shew them mercie; and that was to repent and turne vnto the **L O R D**, to the effecting whereof hee counselleth them two things laid down in my Text. 1. To search out sinne. 2. and to put it to triall.

In the handling wherof I will proceed as here wee do against a lewd and wicked

ked Malefactor, legally,
according to the lawes of
this Realme.

The first part of my
Text is to Search; wee
know that when one hath
offended the lawes, hath
committed any fellonie,
murther, treason, or done
any outrage for which he
is to be apprehended, hee
presently flying & hiding
himselſe is purſued, and
ſought after, diligēt ſearch
is made to attach him.

The Malefactor heere
which doth ſo much harm
on euery one, euery where
without ceaſing, is *Sinne*.

This is a notable Thiefe &

B 2 Robber,

Robber, daring to set vpon any. Hee robbeth God of his honour, and man of Gods fauour. This *Thiefe* stole from *Angels* their excellency of glory, from our first *Parents* their innocencie. This is hee that robbeth vs of our graces, the spirituall money which we haue in the purses of our heart, to helpe vs in our iourney to heauen. This *Villaine* bereaueth vs of our goods, driueth away our Cattell, spoileth vs of euery temporal blessing of our health, our peace, our libertie, and plenty. He it is that vitterly vndoeth vs,
and

and maketh our estate miserable, that wee cannot thrive in any thing, Body or Soule.

This is a *Murthering Thiefe*, wheresoeuer hee breaketh in, by day or by night, there will he either kill or be killed; Man and Sinne cannot both liue together. Most bloudily cruell he is, for hee will spare none. He slayeth the horie head, and killeth the tender Mother with the new borne Babe. Hee regardeth no person, no sexe, no age, of so murtherous a disposition is he, and so inhumanely barbarous.

Pro 5. 22.

Rom. 7. 23.

He is a very strong thiefe,
 no humane power can sub-
 due him; hee taketh man
 and bindeth him: for *Iniquitie*,
 taketh the wicked,
 and holdeth him with the
 cordes of his owne sinnes. He
 will beare rule where hee
 commeth, a'l must obey
 him. He will commād the
Reason, raigne over the
Will, and swagger over the
Affections, and leade cap-
 tiue the whole man, and
 make him seruicceable to
 his lusts; yea, and make
 him spend his whole e-
 state to maintaine him in
 his lustfull humours; whe-
 ther it bee Pride, or Drun-
 kennesse,

kenneſſe, or Gluttony, or Idleneſſe, or Whoredom, or whatſoeuer else it is; he both truſt and will haue maintenance, else will hee ſet all on fire: for *wickedneſſe burneth as fire.*

Ifai 9. 18.

This is an *vngratefull and miſchieuous Thiefe*: for let any entertaine him and fauour him, he will worke their ouerthrow. Yea, ſo *vile a Villaine* is he, that the more any make of him, the worſe he is to them: for, *hee with-holds all good from them, hee procureth miſchiefes to light vpon them.* Hee keepeth out Grace from hauing any entertain-

Ier. 5. 25.

Ier 4. 18.

ment. Hee smothereth *Conscience* for speaking: hardeneth the *Heart* for feeling; blindeth the *Judgment* from discerning; stoppeth the *Eare* from hearing any good counsell: lameth the *Feet* from walking in Gods pathes: benummeth the *Hands* from doing duties of Charitie, and maketh the *Tongue* to falter in speaking of holy things. Neither yet doth he this only; but he worketh Enmitie betwixt his *Fauourite* & his best friend, euen betweene God and his own *Conscience*. And to make vp the height of his

his Mischiefe; the more to strengthen himself against his foolish and unhappie friend, hee at vnawares to him, letteth in, and that into the best roome (even the Heart) his great and most deadly enemy the *Diuell*.

Mat. 26. 14.
15.

Thus Couetousnes did let him into *Judas* heart, and set him on work to betray Christ. Flattery let him into the hearts of the false Prophets, to deceiue *Ahab*. Carelesnesse lets him in, to hinder the fruit of the Word. Losse of Gods graces lets him in, & seauen worse with him to ruine a man vtterly. Hy-

1 King. 22.

Mat. 13.
Mat. 13.

Acts 5. 10.

pocritical vain-glorie, and
Couetousnesse let him in-
to the hearts of *Ananias &*
Saphira ; for vaine-glorie
made them sell all, and to
make a shewe to bee like
Barnabas : but Couetous-
nesse with vnbeliefe adui-
sed them to withhold some
of the money, least they
should happen to want :
but how to do this, & keep
their credit they knew not;
therefore *Hypocrisie, Vaine-*
glorie, Couetousnesse, and
Vnbeliefe called in Satan
to heare his Counsell, who
taught them to lye vnto
the Holy Ghost, but to
the death of them both.

Thus

Thus wee see what an vngratefull Villaine Sinne is to his best friends.

Lastly, this Thiefe is a *pestilent subtile Thiefe*. Sinne is decentfull; it beguiled *Adam*, *Dauid* and *Salomon*: Yea *Saint Paul* one once wrapt vp into the third heauen, doth acknowledge that it *deceiued him*. And whom hath it not deceiued? He is therefore carefully to be avoided & taken heed of: and this robbing, murdering, strong, vngrateful, mischieuous and subtrill Thiefe diligently to be sought out.

But before Search can
be

Heb. 3. 13.

Rom 7. 11.

A Watch.

be made, a *Watch* must be set to espie him out, that he may be attached.

Watchman.

The *Watch-man* appointed for this purpose is *godly Ielousie* who hath euer an holy suspicion of a mans owne wayes, least in any thing, at any time, he should misbehaue himselfe.

Assistants.

This vigilant *Watch-man* hath with him two *Assistants* euer to accompanie him; the one is *Love-good*, a zealous fellow for God & good duties: the other is *Hate-ill*, an angry and waspish fellow, and of a fierce countenance against sin.

These

These three euer keepe together, so as Sinne cannot so cunningly enter, but they can as quickly espie him, and as speedily pursue him, and put him to flight.

The place where these are set Watch-men is called *Seales-towne*, a towne of great resort, a thorowfare, neuer without ill motions; the Trauellers, day and night, and the Posts which are Satans suggestions, euer and anon passe thorow, and many at the Common Inne, the *Heart* take vp their lodgings.

This Towne is very spacious

The Towne.

Trauellers.

Posts.

The Inne.

Streets.

cious and large, for besides many *Back-sides*, *By-lanes*, and *Out-corners*, there are foure great streets: *Sense-street*, *Thought-street*, *Word-street* and *Deed-street*; in some of which this lewd companion Sinne, and his Cope-mates will be found wandering.

Charge.

Deut. 4. 9.

Pro. 4. 23.

Heb. 3. 12, 13

When the watch is set, they have a Charge giuen them by one in Authoritie, which is this, *Keepethy Soule diligently*: and withall to haue a watchfull eye to the Inne, and to take heed least at any time there be an heart of infidelity to depart from the living God:

com.

commaunding also the Watch-men to exhort one another daily, least their hearts be hardened with the deceitfulnesse of sinne.

These Watch-men haue also a Watch-word given them, euen a word of preuenting Grace; saying to them, *This is the way, walke in it, when they are turning to the right hand or to the left.*

To this Watch-word, Godly-Ielosie with his Associates doe diligently attend, keeping carefully the watch, so as the Thiefe is descried, & presently they make Hue and Crye after him.

This

Watch-word.

Esa. 30. 21.

*Hue & cry.**How to
know sinne.**Rom. 3. 20.**7. 7.**1 Ioh. 3. 4.*

This *Hue and Cry* is written by the *Bible-clarke*, and containeth infallible markes to discover sinne, whereby it may be certainly knowne; and they are these:

1. By the *Law of the ten Commandements*: for by it commeth the knowledge of sinne: for euery failing in that which is commanded, and euery thought, word, & deed against that which is forbidden, is sin.

2. By euery *exhortation to vertue, and euery dehortation from vice*: being appendices to the *Commandements*, shewing what

what we ought to doe, and
what ought to be shunned
and auoided of vs.

3. By *every Threatning*
which is the word of Gods
displeasure for Sinne

Isa. 2. 11. 18.
3. 14. & 5. 30.

4. By *punishments in-
flicted*, which is certainly
Gods hand for Sinne ; for
were he not prouoked by
Sinne, hee would not af-
flict vs.

Ac. 5. 5. &
13. 11.
Ier 25. 6.
Lam. 3. 33.

5. By the *humble confes-
sion* of such as haue ac-
knowledged their Sinnes
in particular.

Iosh. 7. 20.
Psal. 51. 5. 14.
1 Sam. 12. 19

6. By *plaine accusa-
tions* laying Sinnes to
mens charge, *Isai. 59. 3.*
&c.

Mat. 27. 4.
1 Tim. 1. 13.
1 Cor. 15. 9.

7. By

2. Chr. 19. 2.
1. Sam 2. 29.

7. By reproofes & checks
for Sinne, 2. Chron. 19. 2.

8. By Places numbring
up Sinnes by name in su-
dry Scriptures, Rom. 1. 29,
30, 31, 32. 1. Tim. 1. 9, 10.
2. Tim. 3. 2, &c. 1. Cor. 5.
11. Gal. 5. 19, 20, 21. Rev.
21. 8. Pro. 11. 1. Mich. 6.
11.

9. By the description of
Sinne, shewing what it is,
as in, 1. Jo. 3. 4. & 5. 17. Rom.
14. 23. Pro. 21. 4. & 24. 9.
& 14. 21.

10. By the Description
of godly men negatively, by
such things as they ought
to auoide, as in Psal. 1. 1 &
15. 3, 5. & 24. 4. Ezek. 18.
6. 8.

6.8. Isa. 33. 15. Psal. 101.

3. & 16. 4.

Lastly, by the Description of wicked men, by their bad qualities and conditions, Psal. 10. 2. 11. & 12. 2. 4. & 57. 21.

The Hue and Crie thus set out, it is caried by the Spirit of Supplication, crying mightily to the Lord for grace & mercy to help in time of neede, as David did: who saw Sinne before him and then made hee Hue and Crie, saying: Have mercy vpon mee, O Lord, according to thy louing kindnesse, according to the multitude of thy mercie doe

Who crieth
his Hue &
Crie.

Psal. 51. 1, 2.

doe away all mine offences.

This Hue and Cry must not be let slip at any hand, but be carried along in the pursuite, least in following of Sin, men be deceiued, and solide Vertues bee attached instead of Vices. For this wee must knowe, as Vices haue not a few friends, as after shall bee shewed; so Vertues haue many Enemies readie to informe against them, that they may be pursued after as Malefactors, that Sinne in the meane while may seeke shelter and escape; and the enemies are these:

*Vertues
Enemies.
1. Outside.*

1. One Mr. *Outside*, in
the

the inside a Carnall Secu-
ritan, a fellow that will
come to his Church, keep
his Sun-dayes and Holy-
dayes. But yet in the Con-
gregation while he sitteth
amongst others, some-
times he is nodding, and
sometimes fast a sleep; and
if he abide waking, then is
his mind wādring abroad,
so as he remaineth still ig-
norant, without any effe-
ctual power of the Word;
and beeing out of the
Church he is presently vp-
on his worldly businesse.

This fellow cannot a-
bide any after meditation,
or Christian Conference
with

with others of that which he hath heard; and if hee espie any meeting together for this purpose, then he maketh information against them, and is readie to send the Hue and Crie, as against a priuy Schismaticall conuenticling & vn-lawfull meeting. This is a vulgar *Ignoramus*, and a blockish Aduersarie.

2. *Wicked
worldly-
wise.*

Iam. 3. 15.

2. The Second is, *Sir worldly-wise*, a very foole to God, a selfe-conceited earth-worme, whose wisdom is from belowe, and therefore *sensuall, earthly,* and *diuelish*, who proudly with much disdain condem-

demneth and contemneth the wisdom which is from above, pure & peaceable, sincere and charitable; and is readie to send the Hue and Crie after it, as after foolish and doting Simplificie.

3. The third is, *St. Luke-warme*, this fellow is a temporizing time-server, *Iack* on both sides, hee is all in the praise of moderation and discretion, one verie indifferent between this & that: Hee cannot endure seruent zeale; but would haue Hue and Crie sent against it, as against a fiery mad-brain'd rashnes.

3. *Luke-warme.*

4. The

4. *Plausible
Cinill.*

4. The Fourth is, *S^r. Plausible Cinill*, a fashionable fellow framed to a commendable outward behaviour for civility, but in matter of Religion he hath no more but what he hath by common education, custom and example of others. To the life of Religion he is a stranger: strickt serving of God, & a more narrow search of our waies he holds to be foolish scrupulosity, and is desirous to haue the Hue and Cries sent out against it, as against phantasticall precisenesse.

5. *Machia-
vill.*

5. The Fifth is, *M^r.*

Ma-

Machiauell, a mischeivous Companion: all for pollicie, little for pietie, & then in pretence only: He is a very *Iehu*, zealous against *Baal*, to roote out *Abahs* posterity; for the more sure setting of the Kingdome to him and his: but in state Idolatry, a very *Ieroboam*, to keepe the kingdome from being reunited to *Judah*. He cannot suffer gaineful abuses to be reformed: but if any attempt any such thing, he accuseth them for factious turbulent spirits, & so would he have the *Hue* and *Crie* made against their ende-

ent

C

uous

uours as against some Puritanicall tricke.

6. *Libertine.*

6. The sixt is, one *Libertine*, this licentious fellow hath a Chiuerell conscience, caring for nothing but how to passe on along his life in pleasurable contentments. Religion by him is held to be but a deuised Policy to keepe men in awe of a Deity; and therefore when hee seeth Religion to be made conscience of, hee presently causeth Hue and Crie to bee made against it, as against Hypocrisie. This prophane enemy laugheth at, and mocketh Christianity.

7. The

7. The seventh is, *Scrupulositie*: this is an vn-sociable and a snappish fellow, he maketh sins to himself more then the law condemneth & liueth vpon fault finding. *Weaker Apprehension* is his *Father*, & *Mis-understanding* his *Mother*, & an *Vncharitable* hate his *nurse*. The vse of Christian liberty if it be more in his conceipt then hee pleaseth to like well of, then would he haue the Hue & Crie sent against it as against *Carnal security*. This is a ridged & censorious Aduersarie.

8. The eight is the *Babbling Babilonian*: this is a

7. *Scrupulositie.*

8. *Babilonian.*

loating companion, and
superstitiously foolish: he
boasteth of *Antiquity*,
though his waies bee *No-
ueltie*: yet hee will haue it
the *Old Religion*, and if any
forsake it as *Idolatri*, those
he condemneth for *Schis-
maticks*, and labours to
haue the *Hue and Crie* sent
out against all Reformati-
on in *Christian Churches*
as against *Heresie*. This is
a bloudy *Antichristian Ad-
uersarie*.

These are the principall
Informers (for I passe by
petty companions) which
endeuour to misleade the
pursuer of sinne, and to
set

set him to attach very eminent and excellent Vertues for Vices. Therefore it is necessary to haue Sinne set out by markes infallible in the Hue and Crie: else this subtrill Villaine Sinne will craftily beguile the pursuer, and will escape either by the shifts which he canne make to deceiue him, or by his many friends he hath to keepe him from being apprehended.

The shifts which commonly a thiefe maketh to escape in his flying away, are two.

1. Is his *Counterfeiting the habit of an honest man*: so Sinne craftily putteth

C 3 vpon

Shifts to escape.

*A shew of
vertue.*

upon himselfe the shew of Vertue as *Iehu* did peace, for the getting of a Kingdome, and establishing of it to himselfe : whose sinne was couered with a pretended and hypocriticall zeale for the Lord. *Ananias* and *Sapphira* made shew of liberality like that of *Barnabas*, not discernable till *Peter* discovered it. For as Satan can transforme himselfe into an Angell of light, and his Apostles into the Apostles of Christ : so canne Sinne, the seede of Satan, put vpon it selfe the counterfeite of vertue.

2 Cor. xi. 13,
14.

*The name
of vertue.*

2. A Thiefe will alter his

his name, and by assuming
the name of an honest
man oftentimes escapes
away; and after this man-
ner also escapeth sinne,
Vice getting vpon it the
name of Vertue. And so
Drunkenesse escapeth vn-
der the name of *goodfellow-
ship*; *conetousnes* vnder the
name of *Good-husbandry*;
Filthy Ribaldry, vnder the
name of *Acerimēt*; *Pride of
apparell*, vnder the name of
Decencie and *Handsomenes*;
bloudy Rewenge for wrongs
offered, escapeth vnder the
name of *Valour*. *Foolish
wastfulnes*, vnder the name
of a *franke and liberall dis-*

position; Superstition vnder the name of *Devotion* of Forc-Fathers and the old Religion. *Remisnesse*, in punishing *Gentlenes; Flatterie*, vnder the name of *Vnoffensiuenes; Luke-warmnesse* in Religion vnder the praise of *Discretion*, and many such like foule Vices, doe thus deceitfully hide themselves and so escape vnattached.

If by these his shifts hee cannot escape *Godly-zealousse*, that constant pursuer, the wil he seek to be holpen by his kindred and friends; for sin hath many, who wil either so defend him, or excuse

*Friends of
sinne.*

cuse him, or deny him, or
hide him, or make him so
little in fault, as will almost
perswade godly ieaiousie,
that it is euen needlesse so
ragerly to pursue after him.

1. The first of these is
his *Grandfire Ignorance*;
for he knowes no sinne, he
cannot reade the *Hue and*
Crie: he breedeth sin and
bringeth him vp & maketh
no conscience of it: if sin
get into his house, he holds
himselfe safe enough.

2. The second his bro-
ther *Error*, the sonne of Ig-
norance: this fellow mista-
keth all, and misconstrueth
the whole *Hue and Crie*.

1. Ignorance

2 Error.

and canne finde no fault with sin, and so endeou-
reth to send the pursuer a-
nother way.

3. *Opinion.*

3. The third is his Cou-
sin *Opinion*, and this will
hold the pursuer with a
long and tedious disputa-
tion, questioning the Act,
whither it bee a sinne or
no? And will endeavour
by probabilities to make it
no sinne, that so he might
make the pursuer to desist.
Thus finnes of profit and
such as may preuent cer-
taine dangers are disputed,
Pro & Con, as mensay, The
sinne of Vsurie by many is
brought vnder Opinion, as
law.

lawfull some way.

So the Sinne of Idola-
try to goe and heare a
Masse without inward re-
uerence, as it was dis-
puted in *Queene Maries*
daies, to preuent the emi-
nent danger of death then;
Many sins euident enough
are made disputable, if they
yeeld profit, or be delight-
some to the flesh, or
such as may helpe to
keepe a mans person or
state in safetie; for all these
Opinion wil be a Proctour.

4. The fourth is, one
M^r. Subtilty, his wit being
attended on by little Con-
science of the Truth. This
man

4. Subtilty.

man commeth with his distinctions to cleere an Act from sinne; thus with his *latría*, & *doulia* he wil haue Idolatry no Idolatry: so with his biring and not biting, and lending to the rich vpon Vse, but not to a needie brother, damned Vsurie must bee no sinne. This *Subtily* of wit with a chiuertell Conscience maketh fowle sinnes to passe along as no sinnes.

5. *Customes.*
Mat. 27. 18:
10. 21. 26.

5. The fift is called *Customes*; this old Syre patronizeth many vaine and sinfull practises. By this the Iewes held it no sinne in them to demand, and in

Pilate

Pilate to let loose to them, a wicked *Barrabas*, one worthy to die for insurrection and murder.

Io. 18. 39. 40

6. The sixt is a Popish fellow called *Fore-Fathers*: he aduanceth his Aunccestors and their worth, and thinketh so well of them, that to imitate them is no sinne. Thus the Samaritans iustified their false worship.

6. *Fore-Fathers.*

Ioh 4. 10.

7. The seuenth is one *Six Power*; he maketh euer that warrantable which Law, establisheth, ordaineth, and decreeth. Great and capitall finnes in the Romish Synagogue are thus

7. *Power.*

thus countenanced.

8. *Sampler.*

Ier. 44. 17.

8. The eight is Sir *Sampler*, who produceth for patternes great mens and learned mens examples, as if they could not doe a misse : but whatsoeuer they doe or say, it must be good and lawfull, and therefore imitable without sinne.

9. *Most-doe.*

9. The ninth is Sir *Most-doe*, who maintaineth sinne from a generall practise, because multitudes do it heere and there & euery where; and therefore no sinne to doe such a thing which almost all or the greatest part doe.

10. The

10. The tenth is one Sir *Sillie*, one made all of good meaning, who will qualifieth the fact by thinking no harme or intending well. Thus would *Saul* haue iustified his rebellion, and *Abimelech* excused his taking of *Abrahams* wife. And thus vaine persons excuse there wanton communication, lasciuious songs, foolish ieastring, & such like, saying, they meane no harme, they onely make themselves merry. Thus Sir *Sillie* is hee that maketh simple foules pleade good meaning, for at their foolish superstitions, blinde

10. *Sillie*.

1 Sam. 15. 15

Gen. 20. 5.

11. Vaine-
hope.

Gen. 3. & 4.

blinde deuotions, and licentious merriments.

The eleuenth is *Vaine Hope*: this teacheth to put off the fault to some other, as *Adam* to *Eua*, and *Eua* to the Serpent, and to denie the fact as *Caine* did euen to God himselfe; heereby hoping to thurst off sinne, and to escape punishment, who maketh God all of mercy.

12. Pre-
sumption.

Deut. 29.

The twelfth is the Lord *Presumption*: he feareth not iudgement, he blesseth himselfe in his euill waies, hee maketh a couenant with death, and a league with Hell, and suffers sinne to build
bee

bee his daily guest, and will let the *Hue and Crie* passe along without any feare of perill, as nothing at al concerning him.

Isa. 28. 15. 16

The thirteenth is Sir *wilfull*, hating to be reformed: this is an obstinate friend for sinne; who will wilfully defend it, and bee carelesse of all reproofes. This fellow in contempt will tread downe the *Hue and Crie* vnder his feete, and maintaine sinne.

13. *wilfull.*

The fourteenth is Sir *St. Like*, which vnder the shew and shadow of Piety, and pretended honesty will couer much iniquity, and hide

14. *St. Like.*

hide it for a time that it bee not taken by the pursuer with the *Hue and Crie*, such were the Hypocriticall Scribes and Pharisees.

These great ones and many other moe are the friends of this Thiefe and Rebell: but yet for all these Fauourites godly ielousie espies him out, and his harbour, and presently goeth to a Iustice of Peace to procure a warrant for the Constable to attach him, and all his companions with him.

The Iustice is not one of a meane ranke or any pettie Iustice, but the very

Lord

Lord Chiefe Iustice of hea-
uen and earth, the Lord
Iesus : For it is hee that
can giue the warrant to at-
tach sinne, no other war-
rant will sinne obey.

*Lord chiefe
Iustice.*

The Warrant is the
Power of Gods Word.
The Forme of which war-
rant is, (as you see in my
Text) to search out and
attach sinne, with all his
Associates and to bring
him and them before Au-
thority to answer to such
things as shall be objected
against them, in his Maie-
stie the King of Heauens
behalse.

Warrant.

The procuring of this
War-

Secretaries.

Warrant, is by going vnto, and conferring with some of the *Lord Chiefe Iustices Secretaries*, the Writers of holy Scripture, setting downe this charge as *Ieremie* doth heere, *to search and trie our waies.*

This Warrant procured, Godly Ielousie taketh and carrieth to an Officer which hath Authority to make search and attach sinne.

Vnderstanding.

This Officer without which sin neither can nor indeed will be attached, is *Vnderstanding* who knoweth what sinne is.

Now as there be fower
sorts

sorts of Officers which
may attach Fellons by
Warrant. The Deputie
Constable, the Tithingman,
The Rettie Constable, and
the Head Constable: so is the
spirituall Officer four-
fold.

The Deputie Consta-
ble is commonly some
Neighbour, intreated to
performe the office in the
others absence: this is the
very shadow of a Consta-
ble, and will not willingly
intermeddle in any thing:
so as the people where hee
dwells, may doe for al him,
what they list.

This Deputie Constable
in

1. Deputie
Constable.

*Vnderstan-
ding darkened.*

Ephes. 4. 18.
1 Ioh. 2. 11.

Ephes. 4. 18.
19.

in this Spirituall Towne-
ship is the *Vnderstanding
darkened*, the sonne of Ig-
norance and grandchilde
of *Blindnesse of Heart*: this
is a blinde Constable, and
hath neuer an eye to see
with.

This suffers all disorder
in the whole man or *Soule-
Towne-ship*. Heere be such
as bee alienated from the
life of God, past feeling, gi-
uen ouer to worke all vn-
cleannes with greedinesse.
All the affections are quite
out of order, and no care
taken for their reformati-
on: for this foolish fellow
imployeth himselfe about
his

his grounds, cattell, sheepe
and oxen, about buying
and selling; as for the estate
of his soule, he is to it a ve-
ry stranger: He knowes the
price of corne, oxen, and
sheepe: but what is the
excellencie of Vertue,
what the cuill of Vice,
what the price of his soule,
hee neither knowes nor
cares to know.

2. The *Tithingman*
which commonly is a
meane fellow, and soe con-
temptible, as few or none
care for him. And there-
fore heereupon is very lit-
tle or no reformation
where hee hath his dwel-
ling.

*2. Tithing-
man.*

ling. If any amendment be sought, it is onely of some notorious shameful misdemeanors and hee must bee much called vpon for this too, else no reformation thereof; and as for many other offences there is no care had at all.

Grosse-vnderstanding

2. Pet 1.

This Tithingman is *Grosse-vnderstanding*, like one purblinde who cannot see a farre off, but onely grosse transgressions forbidden in the Law, according to the sound of the bare letter onely; as Theft, Murther, Adultery and so forth. The spirituall meaning and large extent of

of the Commandement; he is wholly ignorant of. This purblind Tything-man suffers a number of disorders in his Township, and must be much urged to see very grosse and foule misdemeanours; else will hee not seeke to reforme them.

3. The *Pettie Constable* which is some ciuill honest man of the Parish, and perhaps hath some Countie learning, but yet is an one-eyed fellow, halfe sighted, and so passeth by many faults.

This *Pettie Constable* is the *Vnderstanding* somewhat

3. *Pettie Constable.*

Vnderstanding somewhat cleared.

what cleered : hee hath an insight into the Morall Law, who by ciuill education, some art and learning, & an outward forme of Religion, and reading in the Bible now and then, can speake of the Gospell Historically, and prettily discourse of Religion.

But this his knowledge is onely superficiall, for neither in the Common-Law which is the Law Morall, neither in the Statute Law, the Law of the Gospell or Law of Libertie is hee any professed *Student*. He is no *Innes-of-Court* man, neuer brought

vp in the *Inner Temple*. He maketh neither the Common nor Statute Law his profession.

As he is no Student in these; so is he no practitioner but only aymeth at ciuill behauiour, common honestie, and careth to be held onely a Christian at large, and to professe the Religion of the present state, without any more curious endeouour to proceede farther to finde out the power of Religion.

Therefore where this kinde of vnderstanding dwelleth there care is had

D 2 : onely

onely to see to discord; and against ciuill honestie and common morall duties, and against courses apparently dangerous to his outward estate; and those things which may offend the most or the greatest sort amongst men. This halfe-fighted Constable, superficial fellow in diuine truth aymeth at no more.

The finnes immediately against God and against his Gospell, as vnbeliefe, impatience, pride, disdain, enuie at other mens gifts, presumption of Gods mercie, abuse of his fauours and many such he taketh

taketh no notice of, but
permitteth them to liue
where he hath to do with-
out controule.

4. The *Head or chiefe
Constable* is a man of a right
and good vnderstanding,
knowing his office, and
the duties thereto belon-
ging with care and consci-
ence to discharge the same:
for hee is studious in both
lawes, and a good practi-
tioner therein.

This Chiefe Constable
is *Illuminated vnderstan-
ding*: this is one, that hath
both his eyes to see with,
of nature and of grace, hee
is well read both in the

4. Chiefe
Constable.

*Illuminated
vnderstan-
ding.*

1 Cor 2.

His habitation is Regeneration.

His Family.

Common Law, the Law Morall, and the Statute Law, the law of liberty, the Gospell of Christ, he hath beene a long Practitioner in both, and is called the *spirituall man* who can discern & iudge of al things.

The place of his common abode and dwelling is in *Regeneration*, a very healthfull, comfortable & commodious habitation. Hee is no stragler, but loveth to keepe home and to looke to his office.

Hee hath an excellent Familie, his Wife is called *Grace*; his two sonnes, *will*, and *Obedience*; his three daugh-

daughters *Faith, Hope, and Charitie*; his two seruants, *Humility* and *Selfe-denyall*; and his two maides, *Temperance* for his Summer-house of Prosperity, and *Patience* for his Winter-house of aduersitie.

This *Chiefe Constable* where he dwells, keepeth very good order, he suffereth not the rebell sinne to rule and swagger in the Towne-ship of his soule.

If Drunkennes, as once in *Noah*, or Adultery, as once in *Dauid*, or Pride of heart, as once in *Hezekiah*, or Enuie, as once in *Miri-*

am, or such like happen to bee found where hee hath to doe, he speedily sendeth them packing. For though they may at vnawares perhaps creepe in and bee found where he dwelleth, in some Streete of his Towne, yet they get there no abiding place. Though he cannot euer and at all times preuent their creeping in, yet hee alwaies taketh care that they settle not themselves where hee hath to doe, but will dislodge them wheresoeuer he shall finde them, for he is very carefull in his office, to discharge it to the vtmost.

This

This *Chiefe Constable* is he to whom *Godly-Ielousie* bringeth his Warrant to seeke out the rebell Sinne and to attach him.

This Constable hauing receiued the warrant, presently addresseth himselfe to make the search. But for that sinne is Masterfull (especially euery capitall Sin, which is attended on by many other) and will not easily submit, but dare make opposition against authority, till he bee overmastered; therefore this man taketh with him sufficient companie, to watch sinne for escaping, to goe

very strongly to attach him, & to hold him when they haue him, so as neuer a friend may dare to side with him.

Aydants.
2. *Seruants.*

First he taketh his owne two seruants, *Humility*, & *Selfe-deniall*, which euer in euery search necessairly attend him.

2. *Neighbour.*
Godly-Sorrow.
7. *Sonnes.*

Then going together hee calleth vpon his next neighbour; *Godly sorrow* with his seuen sons ready to beare them Companie, 2 *Cor.* 7 11.

1. *Care.*

The first of these is *Care* to finde out sinne that it may not be hid.

2. *Clearing.*

The second is *Clearing*, which,

which, when hee espieth sinne, will not winke thereat, nor partake with it.

The third is *Indignation*, a fierce fellow which can neuer looke vpon any sin, but with a godly anger.

3. *Indignation.*

The fourth is *Feare*, not naturall or dastardly feare, nor seruile feare, all too base minded to attach sin, but such a feare as maketh him to stand in awe of God, reiecting all fellowship with the wicked and partakers with sinne.

4. *Feare.*

The fift is *Vehement desire* to apprehend sinne, to be in Gods fauour, in loue with the godly and free from

5. *Vehement desire.*

from his own corruptions.
This is a stirring fellow.

6. *Zeale.*

The sixt is *Zeale*, who dare seaze vpon euen the most Capitall Rebelle, for he is like to *Phinees*, ready to thrust him thorow, and to kill him wheresoeuer he findeth him.

7. *Renenge.*

The seuenth is *Renenge*, who answereth to his name; for hee desireth to pay sinne home for the wrong he hath done him, and would haue him proceeded against to the vttermost. This fellow lustily layeth hold on sinne, and bindeth him at the *Chiefe Constables* command to leade

leade him away.

These are able to take prisoner the sturdiest Rogue, the stoutest Rebel, & strongest Thiefe. What Sinne in the soules is it, which this Chiefe Constable with his men, his neighbour, Godly Sorrow and his seuen sonnes cannot ouermaster, and leade by Gods grace Captiue and make it the Kings Prisoner.

As the Constable goeth with these his many neighbours, and with his owne seruants to the number of tenne besides himselfe, a couple of busie fellows

*A couple of
busie fel-
lows.*

lowes vncalled, thrust in
themselues to increase the
number.

1. *Selfelone.*

The one of these is
Selfe-lone a pestilent fel-
low, for hee not onely can
hinder the Constables di-
ligence in taking paines to
search, but in searching to
be too partiall and ouer re-
spectiue to himselfe, if the
sinnes sought after bee ei-
ther pleasurable or profita-
ble: but also withall, hee
can dull the spirit of godly
sorrow, and doe his seuen
sons very great mischief, as
by their confessions
afterward it doth ap-
peare.

There.

Therefore when the Constable *Vnderstanding* espieth him, hee commandeth forthwith his seruant *Selfe-deniall* to put him out of the company for hindering the search.

The other is *Selfe-conceit*; The former lewd companion disordereth all the affections: this blindeth iudgement, by the overweening of a mans selfe, and will picke the warrant out of the Constables pocket, and will blow out the candle-light which is in the Constables hand, if hee bee not preuened.

2. *Selfe conceipt.*

This

Pro. 12. 5. &
3. 5. 7.

Isai. 5. 31.

Pro. 16. 2 25.

This wretched fellow of all wise men is held a foole, for *the way of the foole is wise in his owne eyes and there is more hope of a foole then of him that is wise in his owne conceit*, and therefore are wee dehorted, from being *wise in our owne eyes, or leaning to our owne wisdom*, and a woe is pronounced against such: yet is the foole a very dangerous foole; and a knave too; hee will so deceiue by flattery. Hee will make a man belecue his *waies to be cleere in his own eyes, when the end thereof is death*. Yea can beguile a
genera-

generation of men, & make them to thinke themselves pure in their owne eyes and sight, and yet are not washed from their filthinesse. Such a conceited foole was the Laodicean Angell.

Pro. 30. 12.

Rcn 3.

The Constable therfore commandeth his man *Humilitie* to thrust this foole and knaue out of their company before they make search for sinne: for if these be suffered to goe along with the rest, labour is but lost, sinne will neuer be found out and attached.

Now when the Constable hath ridde away these
two

two troublesome companions (for they vsually goe together) then hee goeth on to the place where hee knoweth that sinne hath taken vp his lodging.

*The Inne
Mistresse
Hearts
house.*

The place is a *Common Inne*, an Harlots house called *Mistress Heart*, a receptacle for all Villaines, Whores, and Thiefes, and for all dishonest persons whatsoeuer, none denied house-roome or harbour there.

And that shee is such a dishonest woman is cleere and euident as in her arraignment shall be fully proued.

But

But to couer her naughtinesse as much as shee may, shee hath gotten into her house one called *Oldman*, corrupted by her deceitfull lusts, to become her husband, when indeede shee is his owne daughter, and so liue they in incest together, & keepe rout and ryot night and day. If any honest Traueller (a good and godly motion) happen sometimes to fall in there vna-wares, hee is straightway denied entertainment. Her answer is by and by, that her lodgings are taken vp for other manner of men,

Oldman.
Ephes 4.22.

men, there is no roome for any such troublesome guests as these bee: none can bee merry for them where they come, hindering all good fellowship.

Five doores

The house which this Harlatty dwelleth in hath many in-letts, Five doores open for their guests to come in at. These five doores are the five senses.

1. Hearing

The first is *the doore of Hearing*: the first that euer was open to let in sin, as, wee may learne in the Serpents beginning to tempt *Euah*.

Gen. 3.

At

At this doore, entereth
in Lying, Slandering, Back-
biting, filchy Communi-
cation, Flattery, Swearing,
Error, Heresie, False-do-
ctrine, Tale-bearing, Blas-
phemie, and with these
enter also ill Opinions
of one another, vncha-
ritable iudging, Ill-suspiti-
on, rash credulity, and ma-
ny other finnes caused and
committed by the tongue
through want of wise-
dome and charity.

The second is the *doore*
of Seeing at this enter in the
lusts of the eye: Fornicati-
on, Adultery, Couetous-
nes, Desire, of *Naboths Vi-*
neyard.

2. *Seeing.*
1 Ioh. 3.

Gen. 6.
Iof. 7.

Pfal. 119. 37.
Iob. 31. 1.

3. *Tasting.*

Pro. 23. 2. 30.
31.
1 Cor. 5. 11.

yard. The marriage of the Sonnes of God with the daughters of men : *Acchans* Theft, who saw a wedge of gold, and desired it, and tooke it : many are the finnes which enter in by this doore, through want of Chastity and Contentment.

The third is *the doore of Tasting*; at this enter in Ryot, Gluttony, Drunkenesse, Reuellings, and the fruites there of Chambering and Wantonnesse, Prodigality, Quarreling and Fighting : and many other cursed effects of seeking to satisfie the appetite :

rite : which the godly man auoideth, and also the very occasion thereof by Sobriety and Temperance.

The fourth is *the doore of Smelling* ; at this enter in foolish Niceties, Perfumings and other allurements to dalliance, Effeminateenes and such like.

4. *Smelling.*
Pro. 7. 17.

The fift is *the doore of Feeling* : at this doore entereth Wantonnesse, Laciuioufnes & other fruites of the flesh.

5. *Feeling.*
Rom. 13. 13.

These be the doores by which all sinne ordinarily entereth into the Heart, except Originall sin bred within, and brought from
the

the wombe; as also Satans immediate suggestions suddenly cast into the Heart.

When finnes enter in, at any of these doores, they first come into the *Halle* where attendeth *Common sense* to welcome them.

*Halle attē-
dant com-
mon sense.*

*Parlour at-
tēd Fātasie.*

Then they goe into a *Parlour*, a more inner roome, and there stayeth *Fantasie* to entertaine them.

Chamber.

Intelligence

After this they ascend into an vpper *Chamber* and are there receiued of *Intel-
ligence*, who presently acquainteth Mistrresse Heart the

the Mistresse of the house
with it, which is in her
Dyning-roome, what are the
company and number of
her guests came in : For
this Hostesse is a stately
Dame, and is not to bee
spoken with by and by.
Thus as you haue heard
are her guests entertained
and brought in vnto
her.

*Dyning-
roome.*

With her are eleuen
Daughters attending her
as Maides, lewd Strum-
pers, and as impudent
Harlots as her selfe.

*Hearts
Maides.*

These eleuen waiting
Maides, are the eleuen pas-
sions of the Heart, corrupt,

II. Passions

E

dis-

disorderly and immoderate wantons, which bee these.

1. *Loue.*

The first is *Loue*, set all on pleasures, profits, honours, and wholly vpon worldly and fleshly Vanities; contrary to that in 1 *loh.* 2. 15. *Loue not the world, nor the things that are in the world.*

2. *Hatred.*

The second is *Hatred*, which is contrary to *Loue*, setting it self against Gods Word, good men & good things, a mischeiuous maid euer setting one another at odds, and disquieting often the whole house and the rable of guests.

The

The third is *Desire*, neuer content, but would haue sometimes this, and then that, now heere, now there, neuer resting, neuer satisfied with either riches, or honours, or variety of pleasures.

3. *Desire.*

The fourth is *Detestation*, contrary to desire which loatheth and cannot endure good counsell, good company, godly conference, much lesse reproofe or any opposition in her waies

4. *Detestation.*

The fift is *Vaine-hope*, which possessing the Heart maketh it foolishly presumptuous.

5. *Vaine-hope.*

6. Despaire.

Ier. 18. 12.

The sixt is *Despaire*, contrary to Hope, which causeth actes against reason, against nature sometimes: as it did in *Achitophel*, in *Saul*, in *Zimri*, in *Iudas* who killed themselves. It also maketh men runne into dissolute and rebellious courses, euen to walke wilfully or in euill, as being without hope.

7. Feare.

The seuenth is, *Feare*, which passion doth so slavishly captivate the minde, as it will make a man forget his dutie to God, so as he may escape danger with men, as it did *Peter*, and *Pilate*.

The

The eight is *Audacity*, contrary to Feare, which maketh a man foole-hardy, without deliberation to thrust himselfe into imminent dangers as it did the Israelites.

8. *Audacity*

Numb. 14. 40

The ninth is *Ioy*, which cheereth a man when hee hath that which he delighteth in, be it neuer so ill, as it did the Inhabitants of the earth at the destruction of the two Prophets.

9. *Ioy*.

Reu 14. 10.

The tenth is *Sorrow*, contrarie to *Ioy*, which afflicteth the soule, causing weeping and wailing, la-

10. *Sorrow*.

Exod. 12. 30.

11. *Anger.*

1. Sam. 25.

Hest. 3. 5.

2. King. 5. 13.

1. King. 32.

mentation and mourning, often with an outcry as in the land of Egypt.

The eleventh is *Anger*, which commeth vpon a man not onely for apparant iniurie as on *David* against *Nabal* but vpon imagined wrongs, as on *Haman* against *Mordecai*, *Naaman* against *Elisha*, and *Ahab* against *Michaiah*.

There is no Passion contrary to this : for though quietnesse bee contrary to Anger, yet its no passion : therefore there are but eleuen as *Thomas Aquinas* reckons them.

In his Sums.

Besides

Besides these attending
very diligently on Mistresse
Heart, shee hath a man ser-
uant called *will*.

*Man-ser-
uant.*

will.

This *will* hath three at
command vnder him, the
Feete, the Hand, the
Tongue, like the Hosteler,
Tapster, and Chamber-
laine. All these are at
Mistresse Hearts and her
Maides commands.

If Love in a Maide affect
a young man, though all
her friends bee against it:
yet marke how shee sets
will on worke for her. I
Will haue him (saith shee)
though I neuer haue good
day with him. *Will* heere
E 4 must

Love.

Gen. 38. 16.

must make the match against all gaine-saying. *Iudah* he lusted after one hee saw in the way (not knowing it to bee *Tamar*) *Will* must heere make the filthy bargaine. What saith shee, *Wilt* thou giue me? *I will*, saith hee, giue thee a Kid.

Hatred.

Gen. 27. 41.

1 King. 1. 5.

2. King. 5. 20.

As Loue sets *Will* a work, so doth *Hatred*, as we may see in *Esaú*, *I will* kill my Brother *Iacob*. So doth *Desire*, as in *Adoniah*, who said, *I will* be King. In *Gebezi*, greedy of gaine. *I will* runne after him: *Will* heere made the feete to runne, the tongue to speake, the hands

hands to receiue. So in *Iudas* to betray Christ, *will* must doe it. What *will* you giue me? And I *Will* deliuer him, deliuer him into your hands? Thus to these and all other Passions, this *will* is made a packehorse, a slaue, and without him they can doe nothing. *will* is the man that must euer doe the deede for euery Passion, though they bee contrary one to another: miserable is his seruice, that must be commanded by so many Mistresses, and so disagreeing among themselues one from another.

Mat 26.15.

E 5 When

Provision.

When the *Heart* hath entertained her guests thus as you haue heard, and receiued them into her *Dyning-roome*, *provision* is presently made for them, yea shee hath it euer readie for them, as neuer being without manie guests.

Table Instability.

The *Table* is spread which all must sit at, and this *Table* is *Instabilitie*: for inconstant are the thoughts of the whorish *Heart*.

The *Table* therefore is not square, but round, turning about both for more company, and also that her
 guests

guests may take their places euery one of them as they come, without discontent.

For albeit there bee degrees and differences of finnes, yet to her they are alike welcome, one as well as another: although some at one time sit neerer to her then at another, as guests doe that sit at such a round Table.

The *Table-cloth* that couereth it is *Vanitie*: for vpon *Instability* with such vicious guests, what can there bee but *Vanitie*. This *Salomon* found in all his Inventions, *Ecclesi. i.*

*Table-cloth
vanity.*

The

Bread.

The *Bread* set on the Table is the *Fitnessse* of *euery Sins proper object*, without which sinne *Actuall* can no more liue then a man without bread.

Salt.

The *Salt*, which seasoneth sins appetite to feede it selfe, is *Oportunitie*, for time, for place, for person; this sharpeneth sinne to be working, as the appetite to receiue food, when it is well seasoned.

Trenchers.

The *Trenchers*, to cate on are *Strength* of euery mans *Nature* to act Sinne.

Napkins.

The *Napkins*, to make cleane their hands and mouth

mouth in eating are the pretended shewes of Vertue, contrarie to these Vices, by some good workes (so they wipe their mouthes, as the Harlot in the Prouerbes) and by some good deede of either one kinde or other outwardly done, and thus they wipe cleane their fingers, and will not be thought to bee the vncleane persons which they are taken for.

The *Dishes* of Meate set before them are onely three.

The first is the *Lusts of the Flesh* & this is serued vp in

Dishes of meate.

1. Flesh.

in the *Plate of Plasure.*

Of this Dish feedeth hartily Adultery, Fornication, Incests, and all other of the like nature.

2. *Eyes.*

The second Dish is *Lust of the eyes*, and this is serued vp in the *Platter of Profit.*

Hereon feedeth Couetousnesse, Vsurie, Oppression, Bribery, Extortion, Vnhonest gaine and such like. Of one of these two Dishes doe all sinnes taste, except the sinne of Swearing, in which is lewd profanessse of Heart, but neither pleasure nor profit as in other sinnes: though
by

by swearing vngodly men
sometimes in buing and
selling make gaine vniust-
ly.

The third Dish is *Pride*
of Life, and this is serued
vp in the *Charger of worldly*
Estimation. This is a very
windy meat which pufferh
vp the minde with vaine-
glory of an emptie title of
some honour, as a blad-
der is with winde, and yet
is very costly feeding.

On this Dish feedeth
Arrogancie, Pride of spi-
rit, Loue of Eminencie,
Desire of Superiority, and
Outward Reuerence and
such like, for which they
are

3 *Pride.*

Drinke.

are made to pay well.

The *Drinke* which they drinke to make them digest there meate is the *Pleasurablenesse of sin* for the present.

Waiters.

The *Waiters* at this Table to giue attendance that nothing be wanting are the *Eleuen Maides*, with *Will* there man.

These Harlots humour their guests and are ready at a becke to giue contentment.

Where *Incontinencie* sits, there *Wanton-Loue* will waite.

Where *Displeasure* is, there *Hatred* will attend.

Where

Where *Covetousnes* is,
there vnſatiabſe *Deſire* will
be.

Where *Flattery*, that
baſe-humoring diſpoſiti-
on to get grace and fa-
vour ſitteth, there *Fear* to
offend will ſtand by.

Where *Impatience* takes
his place, there *Anger* is
ready waiting to doe his
will.

Where *Inconſiderate-
neſſe* ſits, there *Audacity*
and Foole-hardineſſe will
waite.

Where ſullen *Male-
contentednes* ſits, there *Diſ-
paire* will ſoone giue atten-
dance.

Where

Where *Iouiality* taketh
his place, there *Ioy* will bid
him welcome.

Where *Credulity* fits,
there *Vaine-hope* will
bee.

And thus they attend
vpon the Table to giue
their guests all content to
the vtmost.

After full feeding fol-
lowes the taking away of
these Dishes of Pleasure,
Profit and honour.

Now where *Vanity* was
the *Table-cloth*, what can
the taking away bee, but
Vexation of Spirit as *Solo-*
mon speakes: for it is with
these, as with guessts in an
Inne,

Taking a-
way.
Vexation
of Spirit.

Eccles. 2. 11.

Inne, all merrie and pleasant while they bee eating and drinking, till the *Chamberlaine* commeth to take away & giueth them a round reckoning, and then they take to their purses with almost a deepe silence: so vnpleasing is payment on a suddaine.

After Supper, *Mistress Heart* provideth them their Lodging.

Lodging.

The place they lye in, is but one roome for all their guests, but it is large enough for all: the roome is *Naturall Corruption.*

*Naturall
corruption.*

In this roome lyeth *Mistresse Heart*, all her *Maides*,

Maides, her man *will*, and all her guests together, like wilde Irish.

*Seuerall
Beds.*

With these eleuen Harlots lye these guests in so manie seuerall beds.

Of Loue.

1. In the Bed of *Loue*, lie Wanton thoughts, Laciuiousnesse, filthie Communication, Fornication, Adultery, Whoredome, and other sinfull vncleanesses.

Of Hatred.

2. In the Bed of *Hatred*, doe lie Mindfulnessse of Wrongs, Ill speaking, Backbiting, Slandering, Railing, Quarreling, Fighting, Reuenge, Murther, and such like.

3. In

3. In the Bed of *Desire*
doe lye, Conetousnesse,
Theft, Oppression, Rob-
berie, Fraud, Colonage,
and such like.

Of Desire.

4. In the Bed of *Dete-*
statio lie want of Charitie,
dis union of Spirits, Dis-
cord, plotting of destru-
ction, and such like.

*Of Dete-
statio.*

5. In the Bed of *Vaine-*
hope lye violent assaies, to
effect what they hope for:
sometimes neglect of law-
full meanes, presumption
of mercie, abuse of Gods
fauour and prophanenes.

*Of Vaine-
hope.*

6. In the bedde of *De-*
spaire lyeth Male-content-
tednesse, Vnbeliefe, seruile
Feare

Of Despaire

Of Feare.

Feare and such like.

7. In the Bed of *Feare* doe lye Cowardlinesse, Flattery, Faint-heartednes, hypocrisie and dissimulation

Of Audacity.

8. In the Bed of *Audacity* lye these, Headinesse, Rashnesse, Daring, desperate attempts, & such like.

Of Anger.

9. In the Bed of *Anger* doe lye, Impatiencie, Rayling, Back-biting, Quarrelling, Murther, and such like.

Of Ioy.

10. In the Bed of *Ioy* lye, Wanton delights, foolish iesting, leuity, and a world of vanitie.

Of Sorrow.

11. In the Bed of *Sorrow*

lye

lye worldly grieve, Vnqui-
etnes, murmuring, discon-
tentednesse, and such like.

Thus are these lodged
in Mistresse Hearts Cham-
ber, and there shee lyeth
also with the Old-man, and
with her man.

The Bed which they lye
vpon is *Impenitencie*, and
the Coverings are *Hardnes-*
of-heart, and *Carnall Secu-*
rity, in which they ly snor-
ting carelessly, till the *Chief-*
Constable come vpon them
and attach them all one af-
ter another, the greater
villains & the lesser *thieves*
not sparing any: Hee fea-
reth not to attach the Ca-
pitall,

The Bedde
Impenitency
covering.

pitall, neither passeth he by any of their meanest associates.

*Attaching
What?*

The attaching of sinne is nothing else but the *Apprehension of Gods wrath*, striking vs with feare through the terror of the Law and our guiltines of the breach thereof.

For in this spirituall attaching it is, as in the attaching of Fellons, who knowing themselves guilty of the breach of the Lawes, are stricken with feare, in their apprehension, of death which they know they cannot escape.

These

These Theefes thus apprehended, the *Constable* carryeth them to the next *Iustice* by authority of his Warrant.

The Iustice is *well-informed Iudgement* able to examine euery Malefactor that is, euery sin, brought before him.

A Iustice of Peace must bee a man of Wisedome and experience : so this spirituall Iustice must bee a Iudgement well-informed, in wisedome and discretion wisely to proceede against sin.

It is meete that a Iustice be learned in the lawes to

*Iustice is
Well-infor-
med Iudge-
ment.*

*What a one
a Iustice
should be.*

F — know

know how to proceede legally: so must this spirituall Iustice be learned both in the Law and Gospell, to know what sins are committed against either of them, and thereafter to proceede.

A Iustice is commonly to be one in that Countrey where he is an Inhabitant: so this Iustice must be every mans Well-informed Iudgement within himselfe, not another mans: for it is not another mans Iudgement, that can sit downe in his soule to trie and examine his heart and waies, but his owne Iudgement.

ment. For who knoweth
what is in a man saving the
spirit of a man which is in
him?

1 COR. 2. 11

The Iustice Office is to
preserue Peace and to see
the lawes obserued, and to
see to the suppressing of all
disorders, routes, ryots,
robberies & conspiracies:
also to take order for all
Vagabonds, stout and
sturdie Beggars; yea, to
see the reformation of all
vnlawfull gaming, and eue-
ry misdemeanour whatsoe-
uer by Law prohibited
cōtrary to the Peace of our
Soueraigne Lord the King,
and the quiet of the Weale-

*What his
Office is.*

publike; so this spirituall
Iustice his Office is to see
Peace kept betweene God
and himselfe; to see the
Lawes of God obserued,
and to see all disorders in
his soule, as vagrant
thoughts, sturdie resoluti-
ons, riotous behauiour, e-
uery misdemeanour, in
thought, word, and deede,
forbidden by Gods Law,
contrary to the Peace of a
good Conscience, and the
quiet of the soule; con-
trarie to the dignitie of a
Christian, and the honour
of our Soueraigne Lord,
the King CHRIST I-
E S V S.

When

When a Malefactor is brought before a Iustice, the Iustice is first to examine him, then to set it downe, then to binde some over to prosecute against the Fellon at the Assises, and lastly in the meane space to send him to the Goale, if he be not bayleable.

I. Hee is (as is said) to examine the party apprehended and brought before him, and to demand his name, then to enquire after the fact and the nature of it, with the occasions, causes and degrees, with the associates, evident
F 3 signes,

I.
Examine.

signes, the fruites and effects thereof; so this spirituall Iustice is to examine sinne.

*Examine
Sin.*

*Name and
nature.*

1. To know the *name* and *nature* thereof, and to what Commandement it belongeth, so that hee may consider what Statute of God is broken.

Occasions.

2. What were the *Occasions* offered, as *Danid* by looking out, saw *Bethsheba* washing her selfe.

Causes.

3. What were the *Causes* mouing thereto, as *Enuie* in the Iewes to put *Christ* to death, and in *Caine* to kill *Abel*.

4. What are the Seue-
rall

rall *Sorts* vnder one and the same Capitall Sinne : as vnder Theft, Couetousnes and Cousonage ; vnder Adultery , Fornication , Selfe-pollution, &c.

Kindes.

5. What be the *Degrees* in the same Sinne ; as in stealing not from the rich, but from the poore : not from a stranger but from a Christian brother, from Father, and Mother : So committing vncleannesse, not onely with one of no kinne ; but with one nigh in bloud ; in killing not an vnknowne person, but against nature , his Father, Mother , his Wife, his
F 4 Childe,

Degrees.

Childe, himselfe.

*Concomi-
tance.*

6. What Sinnes accompanied the same : as the making of *Vriah* drunke, and the murdering of him accompanied *Dauids* Adultery.

Signes.

7. What are the *Signes* thereof, as the rouling eye, fylthy speech, and wanton dallience are signes of Adultery : all such ornaments & vanities of which *Esai* speaketh are ensignes of Pride.

Fruites.

8. What *Fruites* and effects did follow there-upon : as from *VWill*. worship & Idolatry commeth ignorance of God : from
this

this liberty to sinne; from this obstinacie; from this contempt of Gods true Worship and sincere professors thereof; and from this at last comes bloudie persecution.

2. In Examining, the Iustice is to set downe the Examination and Confession of the partie: so this spirituall Iustice after hee hath thus examined his waies, he is to set it downe: This is a *Serious Consideration* of al his sins and offences, and such a remembrance of them as may make a man to forsake them and to turne his feete

F 5 vnto

3.
*Write the
examination.*

Psal. 119. 59.

3.
Binde-ouer.

vnto Gods Statutes, as *David* did. The Examination without his will bee in effect as nothing: this must not therefore bee at any hand omitted.

3. The Iustice is to binde some ouer to prosecute against the Fellow, at the next Assises and Goale delivery: so doth this spirituall Iustice bind ouer *True Repentance* to follow the Law and to giue *Evidence* against this *Fellow Sinne*; which he is very ready to doe, for it cannot be (if a mans Iudgement bee Well-informed vpon serious examination with a carefull

carefull . and considerate remembrance of all his sinnes) but that hee must needes perforce bee made to sorrow for them , and vpon true repentance pursue them to the death with a deadly hatred.

4. The Iustice finding the offender not bayleable by Law, hee maketh his *Mittimus* to send him to the Goale, there to bee in durance to the next Assises: so this spirituall Iustice doeth: for hee knowes by the Law of God, that *the reward of Sinne* (of what kinde or degree soeuer , greater or lesse , though

but

4.
The Mittimus.

Rom. 6. 23.

Gen. 2. 17.

Ezek. 18, 30.
Deut. 27.
Gal. 3.

but in thought) is not baileable by any man. No man is able to answer God for the least deuia-
tion from Gods Law, for if hee continue not in all things which God commandeth he is accursed.

Pfal. 49. 7. 8.

Therefore none being sufficient to lay in baile to answer God for the sinne, nor sin in it selfe baileable, hee maketh his *Mittimus*, and deliuereth it into the *Constables* hand to carry him to the Goale.

The *Constable* you haue heard, is *Illuminated Vnderstanding*.

The

The *Mittimus* giuen him, is the *active power* of the *VVell-reformed Iudgement*, forcing the exercise of the *Vnderstanding* against *sinne* to finde out remedies to keepe it vnder.

Mittimus.

The *Chiefe Goaler* is *Master Newman*, placed ouer the prisoners, and made the *Goale-keeper* by the *Shiriffe*, for the prison is his, and he is to answer the King for them.

Chiefe Goaler, Master Newman.

Ephes. 4. 14.

The *Shiriffe* is *True Religion* wrought in mans soule.

Shiriffe is True Religion.

The *Vnder-Shiriffe* is an *Holy Resolution* to performe what

Vnder-Shiriff, Holy Resolution.

what the Shiriffe commandeth, and what hee is by his Office to doe.

If any Prisoner, *Sinne*, breake out, the *Sbiriffe*, *Religion* must 'beare the blame, saying, this is your Religion.

*Goale-Sub-
iection.*

The *Goale* is *Subiection*: for saith the Apostle (as if he were the Goaler) *I keepe vnder*, heere is the keeper; my body, heere is the prisoner; and bring it in *Subiection*, heere is the prison. When sin is brought vnder *subiection* that it doth no more raigne (as it doth in all naturall men, but not in the regenerate) then it is put

put in prison, but not before.

Now the Chiefe Goaler *Master Newman*, hath with him three *Vnder-Goalers* to looke well to the Prisoners, and all little enough, they bee so many and so exorbitantly vnru-ly; ready to breake prison daily, if they bee not diligently seene vnto.

This *Master Newmans* three vnder-Goalers are his Hands, his Eyes and his Feete, without which hee can doe nothing, and they are these which are named by *Saint Paul* in his Epistles.

3. *Vnder-Goalers.*

Ephes. 4. 24.
Colos. 3. 10

1. Knowledge.

Col. 3. 10.

2. Holinesse.

Ephes. 4. 24.

1. Is Saving Knowledge. This lookes to these sorts of Prisoners: Ignorance especially wilfull, Error, Vaine opinions, Iangling Sophistrie, false Doctrine, Heresies, Doctrine of diuels and such like.

2. Is True-holines; he looketh to all the transgressors of the first Table: as to Atheisme, Paganisme, Iudaisme, Turcisme, vnbeliefe, desperatiō, presumptiō, cōfidence in strength, riches, places, policie and multitude: so also to Wilworship, Imagery meere outward seruice without the inward Papistrie, & all
cor-

corruption of Gods Wor-
ship : likewise to Blasphe-
mie, rash swearing, false
swearing, cursing, idle talke
of God, contempt of his
Word and Workes, a Vi-
cious life. Lastly to Sab-
both breaking, neglect of
publicke worship, pro-
phanesse, persecution of
the truth, and to an infinite
number of other sinnes a-
gainst God and True holi-
nesse.

3. Is *Righteousnesse* :
this lookes to all the sins
against the second Table,
as to rebellion, disobedi-
ence, murther, malice, adul-
tery, fornication, theft, and
cou-

3. *Righte-
ousnesse.*

cousonage, to false-witnesse-bearing, to backbiting, to discontentment, and to all other transgressions many and manifold comprehēded vnder these commandements.

Now because these prisoners be vnruilie, if there be not a strickt hand kept ouer them: therefore least they should at vnawares breake forth to the danger of the *Shiriffe Religion*, the *Goaler Master Newmann* hath Fetters, Ginnes, bolts and manacles to hold them in, and to haue them at command.

And they are these. *Re-
spect*

spect vnto the Comman-
dements of God in all our
waies: *Holy Meditations*;
lawfull *Vowes*, Religious
Fasting, feruent *Prayer*, and
conscionable *Practice* of
our Christian duties to
God and man. All these
are strong chaines and
linkes to keepe vnder, and
to fetter the body of sinne
and all the fruites thereof,
and to hold them in sub-
iection, to keepe the whole
man in Obedience vnto
God, when they bee faste-
ned and knocked on by
the hammer of Gods
Word, and the effectuall
power thereof.

*Boulte fet-
ters, &c.*

Ier. 23. 29.

But

*Prison to be
scene to.*

But it is not enough
thus to imprison them, and
to see them bolted and
thus fettered, but also for
him to see the Prison bee
strong: for the Prisons of
the best Keepers that euer
were, haue beene broken:
Drunkennesse breake out
from *Noah*, rash and vnad-
uised speeches from *Moses*,
Idolatry from *Salomon*,
Adultery from *Dauid*, cur-
sing and false-swearing
from *Peter*.

Therefore the *Goaler*
Master Newman must
looke daily to the Priso-
ners and to see the prison
house sure; and to doe
this. 1. He

1. Hee must see the doores which are his Senses, to be shut and to haue a care to lock vp taste (that Drunkenness and Gluttonie breake not out) with the key of Moderation in eating and drinking. To locke vp *Hearing*, that credulity breake not out, with the key of trying before we trust. To locke vp *Seeing*, that uncleanness breake not out, with the key of Continencie, and to barre this dore fast also with Contentation, that Covetousness breake not forth.

2. In the next place he must

*Doores of
the prison to
be fast locked.*

*Lewd Com-
panions.*

must take heede that no lewd Companions lurke about the Prison house, either by day or by night, least they cast in fyles to file off the boults, or picklocks to open the dores to let the Prisoners escape.

*Files and
picklockes.*

These lewd Companions are the *Diuel*, the *wicked*, & our owne *Corrupted Reason*. Their files and picklockes are Suggestions from Satan, euill Counsell from Men, worldly and fleshly Arguments of our owne inuentions, to make no conscience of sinne, but to file off al those bolts, and

and to open the dores of Senses that sin may breake loose, and get out of subiection to the Goalers overthrow and vtter vndoing if diligent watch be not kept.

3. Hee must see to the Walles of the Prison, that they bee strongly built with good stones cemen-
ted together. These are Morall Virtues and Euangelicall Graces, by which as by Walls our Sinnes and our naturall Corruptions are kept in. Though *Master Newman* locke and barre the dores, yet if the Walles bee weake, the Pri-

Walles.

Prisoners may get out.

Foundation

Rom. 6.

4. And lastly; he must looke well to the Foundation of the house that it be not vndermined. The true Foundation of Subiection of Sinne is the Power of the death of Christ and of his Resurrection, into whom by Faith through the Operation of his Spirit, by the Word, wee are engrafted.

This must not be vndermined by the Popish Doctrine of Free-will, and Abilities of our selues to ouer Master Sinne.

All these things well and diligently looked vnto,

to, the Prisoners will bee kept safe in the Goale vnder *Master Newman* vntill the time of the Assises.

And thus much for the first part of my Text, the Searching, the Attaching, and Imprisoning of Sinne. The other part, which is the *Tryall*, followeth.



G THE



THE SECOND Part.

AT the time of
Assises by the
the Kings ap-
pointement,
commeth the *Iudge* atten-
ded on by the *Shiriffe*, the
Iustices of the Peace, and
such as necessarily are to
be there, for the dispatch
of such businesses, as come

to bee tryed and ad-
iudged.

The *Iudge* comming in
place, he hath his *Seate* or
Bench, and being set, the
Commission is read.

The *Iudge* is a *Iudge*
of *Oyere* and *terminere* in
the *Circuit* where he is ap-
pointed to sit. The *Iudge*-
ment here is absolute,
without any appeale from
his *Sentence*.

The *Iudge* spiritually
vnderstood attended vpon
by *Religion* the *Shi*-
riffe, and the *Vnder Shiriffe*
Resolution, is *Conscience*

From this *Iudgement*
is no *Appeale*, for he is in

Iudge is
Conscience.

Gods steede, therefore must his Sentence stand and wee must submit to it.

*Bench is
Impartiality*

The *Seate or Bench* on which this Iudge sitteth is *Impartiality*, for Conscience well informed, will iudge in Righteousnesse and Truth without all partiality, without respect of any person. He regardeth not the rich and mighty, no Bribe can blinde him, neither doth hee pittie the person of the poore, to giue for pittie an vniust Sentence, but as the truth is, so he speaketh.

*Commission,
active power
of Con-
science.*

The *Commission* is the
Active

Active Power of Conscience giuen of God by his Word, to condemne the nocent, or to quit the innocent, except this Commission be lost.

Sometimes it is lost, as when conscience is *dead*, as in all ignorant persons, or *fear'd* with an hot yron, as some mens haue beene and are; such as fall from the Faith and are past feeling, by reason of the blindness of minde, and hardness of heart, or else *benumbed*, as in those that fall into some grievous sin, as did *David*, who lay therein vntill *Nathan* found

Commission
lost.

1 Tim. 4. 2.
Ephes. 4. 19.

2 Sam. 12.7.

found the Commission
and acquainted him with
it, when hee said, *Thou art
the man.*

If the Commission bee
lost, the Power of Con-
science lyeth dead, seared
and benumbed, then the
Iudge can doe nothing till
it bee found, and being
found it is read open-
lie.

*Reading the
Commission.*

The reading of this
Commission before the
whole Countie, is *Every
mans experimentall Know-
ledge of the Power of Con-
science*, by which is ac-
knowledgeed his Authori-
ty, to sit as Iudge over
every

every thought, word, and
deed of man.

The *Circuit* of this
Iudge is his *Own* *Soule*, he
is not to sit and iudge of o.
ther mens thoughts, words
or deeds, but of the
thoughts, words, and
deeds of that man, where-
in hee is. A mans owne
Conscience is Iudge of
himselſe; to iudge another
is out of his *Circuit*, nei-
ther hath he any Authori-
ty from the King of hea-
ven to inable him ſo to
doe. Knowledge may
goe out to ſee and diſcerne
of other mens waies, but
Conſcience keepeth euer

Circuit.

*Accessaries
to sinne.*

*Oyer and
terminere.*

at home, and sits within
to iudge of that mans
courses whose Conscience
he is. Conscience onely
troubles a man for his own
sinnes, it cannot for ano-
ther mans, but as farre
forth as hee hath made
them his owne, and being
accessarie to them by com-
manding, alluring, counsel-
ling, commending, excu-
sing, defending or winking
thereat, when he ought by
his place to haue punished
the same.

This Iudge in this Cir-
cuite is Iudge of *Oyer and
terminere*; He will heare
before he doth iudge, and
hee

hee will truly then iudge
as he heareth, for as hee is
impartiall in iudging, so is
he prudent and carefull to
know what and whereof
to give sentence, before he
doth Iudge. This is the
Iudge.

The *Iustices of Peace* in
the Countie are there,
and doe sit with the
Iudge and are in Commis-
sion with him. Of these
some are of the *Quorum*,
and of better ranke, some
are meaner Iustices and
take their place lower.

The Iustices of Peace
in the Soule of better
ranke are *Science, Pru-*
G 5 *dence,*

*Iustice of
Peace.*

Quorum.

dence, Providence, Sapience: the inferiours are weake wit, common Apprehension, and some such like.

clerkes.

These Iustices haue their Clerkes, there ready with their examinations and recognizances. Iustice Science, his Clerke is Discourse: Iustice Prudence, his Clerke is Circumspection, Iustice Providence, his Clerke is Diligence: Iustice Sapience, his Clerke is Experience: Iustice weake-wit, his Clerke is Conceit: and Iustice Common-Apprehension, his Clerke is onely Sense, a couple of poore Iustices. With

With the Iudge and
chiefe Iustices are in com-
mission the *Kings Sergeant*,
and the *Kings Attur-
ney*.

The *Kings Sergeant* is
Diuine Reason, a man of
deepe iudgement in the
Lawes of his Soueraigne,
swaying much with the
Iudge.

K. Sergeant.

The *Kings Atturney* is
Quicke-sightednesse, both
are excellent helpes and
Assistants to search out,
and to handle a cause be-
fore Iudge Conscience.

K. Atturney.

For *Quicke-sightednesse*
will soone espie an error in
pleading, and *Diuine Rea-
son*

son will inforce a iust conclusion, and so moue the Iudge to giue sentence according to equity and right. If these should bee wanting, many matters would goe amisse.

*Clerke of
Assises.*

There is also the *Clerke of the Assises*, the keeper of the Writts, that hath all the indite ments.

Memory.

This Clerke is *Memory*, which reteineth all those names of euery sinne, with the nature of the Offence: and what God hath in his Word written against them, and what complaints *Repentance* hath made against them.

Be

Besides this Clerke there is the *Clerke of the Arraignement*, who readeth the Inditements.

Clerke of the Arraignement.

This Clerke is the *Tongue*, making Confession of our sinnes.

Tongue.

Lastly, there is the *Cryer*.

Cryer.

This is the *Manifestation of the Spirit*.

Before the Clerke of the Arraignment readeth any Inditement, it is first framed by the *Complainant*.

Complainant.

This *Complainant* is true Repentance or godly Sorrow.

Repentance

The *Framing of the Inditement*

Framing, &c.

ditement is the laying open of sinne as it may bee knowne and found out to bee sinne according to the true nature thereof.

Grand-Iury Moreouer, an *Enquest* or *Grand-Iury* there must be, by whose Verdict the Offender is indicted & made a lawfull prisoner, yet is this Inditement no conviction. What these agree vpon, is deliuered vp in writing to the Iustices. On the backe of this inditement, framed by the complainant, they write either, *Ignoramus* or *Bella vera*.

If the former, then the complaint is iudged false, the

the Iustices teare it in peeces, and the prisoner is not indicted.

If the latter, the prisoner is indicted, the indictment read, and the prisoner brought to the tryall at the barre.

This *Grand-Inquest* or *Iurie*, are the *Holy men of God*, whose writings are the *Holy Scriptures* in the *Old and New Testament*.

By the *Verdict* of these, enery thought, word, and deed of man, is either freed or made a lawfull prisoner.

But yet this *Verdict* is
no

Billa vera.

Scriptures.

no lawfull conviction of particular men, till they be rightly applyed.

If they write vpon the Inditement or Bill framed, *Ignoramus*, that is, if the holy Scriptures of God declare it not to be a Sinne, it is no Sinne: for *where there is no Law, there is no transgression*. Not the complaintes of all vnder heauen, not all the Lawes of men, Decrees of Councils, the Commandements of Popes, can make that a sinne, which they write *Ignoramus* vpon.

Therefore the Bills of
in.

Rom. 4. 15.

inditemēt framed by those
false informers before
mentioned, *Formalitie*,
worldly wisdom, *Luke-
warmnesse*, *Meere-civill
honesty*, *Machiaulian Sta-
tisme*, *Libertinisme*, *Scru-
pulositie & Papiſtry*, against
Chriſtian Conference, godly
Sincerity, true Zeale, *ſtrict
Converſation*, *Reformation
of diſorders* and the reſt,
are false accuſers, and have
vpon their complaints
written by the *Grand-In-
queſt* an *Ignoramus*, and
therefore by theſe worthy
Iuſtices, *Iuſtice Science*,
Iuſtice Prudence, *Iuſtice
Providencie*, and *Iuſtice Sa-
pience*,

pience, are to bee torne in
sunder, and Iudge Conscience
not to bee troubled
therewith, though all the
Popes, the whole Popish
Church, all Popish Coun-
sells & all the Popishly af-
fected Statistes in the
world pleade for them, for
that thought, word, or
deed, is no sin, no Breach
of Gods Law on which
these write *Ignoramus*,
Conscience (as is afore-
said) is not to be troubled
with such Bill of com-
plaint.

But if these write *Bills
vera*, that is, if the holy
penmen haue set downe
any

any thought, word, or deed for a sinne, not all the Popes Dispensations and Pardons, not all the subtile Distinctions of the most learned, no custome, nor any thing else whatsoever can acquit it from Sinne, but sinne it is, and so must it bee taken as a lawfull prisoner to bee brought to the barre, and indited and put vpon the Iury of Life and Death.

The Bill being found true, then they proceed vnto the Arraignement.

The Prisoners are brought forth chained together, and set to the barre before

Prisoners
Sinnes.

before the Iudge.

The Prisoners are *Sins* (as you haue heard before) the *Old-man* with *Mistress Heart*, her *Maides* and *will* her man.

Bringing
forth.

Their *Bringing forth* is the Manifestation thereof by the Goaler, *Master Newman*, Knowledge, Holinesse and Righteousnesse.

Chained.

They are chained, for sinnes are linked together, as Adultery and Murther in *Dauid*; Pride with Hatred of *Mordecay*, in *Haman*; Couetousnesse and Treason in *Iudas*; Couetousnesse, Hypocrisie, and lying

lying in *Ananias* and *Saphira*, yea the breach of all the Commandements in the fall of *Adam* and *Euah*. They therefore are brought out *chained together*.

The *Barre* is the *Apprehension* of Gods *Wrath* due for sinne.

The Barre.

After all this, when the prisoner standeth at the *Barre*, a *Iurie* for life and death is impaneled, who are for the King, and are sworne to giue in a true *Verdict* according to their *Evidence*.

This *Iury* is a chosen Company of excellent Vertues, the Fruites of the Spirit

Pettie-Iury.

Spirit deliuered in by the Shiriffe Religion to be called, and to bee of this Iury in the behalfe of the Kings Maiesty IESVS CHRIST, to goe vpon the prisoners, the *Fruites* of the *Flesh*, which stand at the Barre.

Their names being giuen vp they are called, as the *Clarke* of the *Arraignement*, the *Tongue* nameth them; then the *Cryer*, *Manifestation of the Spirit*, calleth them one by one to appeare as the *Clerke* names them, and they are these.

i. Call Faith, Cryer.

Vous

*Called by
name.*

Vous aues Faith which purgeth the Heart.

AG. 15. 9.

2. Call Loue of God. Cryer. *Vous aues*, Loue of God which is the keeping of the Commandements.

1 Ioh. 5. 3.

3. Call Feare of God. Cryer. *Vous aues* Feare of God, which is the beginning of Wisedome.

Pro. 1. 7.

4. Call Charity. Cryer. *Vous aues* Charity, which reioyceth in the Truth.

1 Cor. 6. 13

5. Call Sincerity. Cryer. *Vous aues* Sincerity, which makes a true Israe-
lite in whom there is no guile.

Ioh. 1. 47.

6. Call Vnity. Cryer. *Vous aues* Vnity, which maketh
men

Ag. 1. 14. & 2
1 Ephes. 4. 3.

Rom. 5. 4.
Luke 21. 19.

men to bee of one heart,
and is the bond of Peace.

7. Call Patience. Cry-
er. *Vous aues* Patience,
which worketh experi-
ence, and by which men
possesse their soules.

8. Call Innocencie.
Cryer. *Vous aues* Innocen-
cy, which keepeth harme-
lesse.

9. Call Chastity. Cry-
er. *Vous aues* Chastity,
which keepeth vndefiled.

10. Call Equity. Cryer.
Vous aues Equity, which
doth right to euery man.

11. Call Verity. Cryer.
Vous aues Verity, which e-
uer speaketh truth.

12. Call

12. Call Contentation.
cryer. *Vous auez cōtentiō,*
which euer rests satisfied.

Then the Clerke saith
Counte.

And so the Cryer saith
to them, answer to your
names.

Then the Clerke nameth
them, & the Cryer telleth
or counteth them.

Faith one. Love of God
two. Feare of God three.
Charity fowre. Sincerity
fue. Vnity six. Patience se-
uen. Innocencie eight. Cha-
stity nine. Equity tenne. Ve-
rity eleuen. Contentation
twelue.

Then the Cryer saith,

H good

good men and true, stand together and heare your charge.

With all these Graces should the Soule of man be endued to proceede against Sinne, wee should be able to say, that we haue them by the Manifestation of Gods Spirit, and also to know their power and verue, and distinctly to bee able to reckon them, and so wisely to esteeme them as the good and true gifts and graces of God; which haue a charge given them which is euery grace his proper gift, and all conioyntly haue power to discern

cerne of any sinne, and to
giue a iust Verdict there-
upon.

This Iurie thus called
and impanneled, are com-
manded to looke vpon the
Prisoners at the Barre vp-
on whom they are to goe.

This is when we oppose
Vertues to Vices in our
meditation, that so by the
excellencie of the one, we
may see the foulencesse of
the other, and so come to
the greater loue of Vertue,
and to the more deepe ha-
tred of Vice. This is the
profitable looking of the
Iurie of Vertues vpon Vi-
ces the prisoners at the
Barre.

H 2

The

*Looke on
the Prisc-
ner.*

The Prisoners though they stand together, yet are they to answer one by one.

So Sins must distinctly one by one be arraigned, for wee cannot proceed against sin but vpon a particular knowledge thereof.

A generall, and so a confused notion of sins (which yet is that which is in most men) will neuer make a man truly to see how his estate standeth with God, and so to bring sinne vnto death.

The Prisoners at the sight of the Iurie and naming

ming of them, have leaue
to challenge any of them,
if they can giue good rea-
sons against this or that
man, they are put off the
Iurie, and other chosen in
their steed.

These Prisoners seeing
such a Iurie, presently be-
ginne to challeng them.

*Iury Chal-
lenged.*

Vnbeliefe he cryeth out
against *Faith* as his Ene-
mie. *Hatred* of God against
the *Loue* of God as his E-
nemie. *Presumptuous* sin-
ning against the *Feare* of
God as his Enemy. *Cruel-*
ty against *Charity* as his E-
nemie. *Hypocrisie* against
Sincerity as his Enemy.

H 3 *Dis-*

Discord against *Vnity* as his
Enemie. *Anger*, *Rage*, and
Murmuring against *Pati-
ence* as their Enemie. *Mur-
ther*, *Fighting*, and *Quarre-
ling* against *Innocencie* as
their Enemie. *Wantonnes*,
(*Adultery*, *Fornication*, and
Vncleannes cry out against
Chastity as their deadly E-
nemie. *Cousonage*, *Theft*,
and *Vniust dealing* against
honest *Equity* as their Ene-
mie. *Lying*, *Slandering* and
False-witnesse-bearing a-
gainst *Verity* as their mor-
tall Enemie. And lastly,
Greedy desire, *Couetousnesse*,
and *Discontentment* cry
out against *Contentation* as
their

their Enemie.

All these together challenge the whole Iurie, crying out and saying (good my Lord) these men are not to bee of the Iurie against vs, for your Lordship knoweth very well, and none better, that they are all of them our deadly Enemies. Your Honour knoweth that euery one of them hath petitioned the *Lord Chiefe Iustice* very often, and importunately to binde vs all to the good behauour, and to cast vs into prison, as wee haue beene by their meanes. They haue made

Master Newman the keeper and his vnder-keepers to deale very hardly with vs.

It is well knowne (my Lord) that *Chastity* procured *Master Newman* almost to famish *Incontinencie* to death. Good my Lord consider of vs, these are our most bloudie and cruell enemies, we appeale to your Lordship, to God and to all good men that know both them and vs, that it is so.

Our humble suite to your Lordship therefore is, that more indifferent persons may be chosen to
goe

goe vpon vs, else we are all
but dead men. Wee doe
know (my Lord) that there
are heere many other of
very good and great credit
in the world fit to bee of
this Iurie, men very well
knowne to your Lordship,
and to Master Shiriffe, and
the Worshipfull Gentle-
men. These are men of
worth (my Lord) of farre
more esteeme euery
where, then these meane
men heere, picked out of
purpose by Master Shi-
riffe. These (my Lord) of
the Iurie are men of small
reckoning in the Coun-
try. These liue scattered

H 5 heere

heere and there almost without habitation, except in poore Cottages, so as we maruel(my Lord) how they can be brought in for Free-holders, hardly any one of them is of any account with men of great estates and of worth in the land. Good my Lord consider of vs.

Then the Iudge asketh them what those men bee of whom they speake, and what are their names?

*Indifferent
Gentlemen.*

Then they answer, my Lord, they are these, *Master Naturalist, Master Doubting, Master Opinion, Master Carelesse, Master Chiuerell,*

Chiuerell, Master Libertine, Master Laodicean, Master Temporizer, Master Politician, Master Outside, Master Ambo-dexter, and Master Neutralitie, all (my Lord) very indifferent men betwixt vs and them. Gentlemen, Free-holders, of great meanes, wee beseech you (my Lord) to shew vs some pittie, that they may bee of the Iurie.

The Iudge informed by those worthy *Iustices of the Quorum*, concerning these men so named by the prisoners, and knowing the honesty and good credit of the chosen Iurie; their
ex-

exceptions against them are not admitted of, and so these indifferent Gentlemen are passed by.

The *Clerke* therefore is commanded to goe forward, and then he readeth the *Inditement* of euery one in order, one after another as they bee called forth by name and set to the Barre.

*1. Oldman
Arraigned.;*

The first which is called out, is the *Oldman*.

Then saith the *Clerke*, Goaler, set out *Oldman* to the Barre.

Then hee is brought to the Barre, and commanded to hold vp his hand
and

and his Inditement is read.

His Inditement.

Oldman thou art indited heere by the name of *Oldman*, of the *Towne of Euahs Temptation*, in the *County of Adams Consent* that vpon the day of *Mans fall* in *Paradise*, when he was driuen out, thou diddest corrupt the whole Nature of man body and soule, leading all and euerie of his Posterity, comming by generation, with the Body of Sinne; making him indisposed to any thing that is good, framing lets to any holy duty, and polluting his best actions: but
ma-

making him prone to all euill, bringing him captiue to imperious lusts, and so causing him to liue in continuall rebellion against God, contrary to the Peace of our Soueraigne Lord the King, IESVS CHRIST, his Crowne and Dignity.

What sayest thou to it?

He pleades not guilty, and so puts himselfe to the Triall.

Evidence.

Then the Cryer calleth for *Evidence* against the Prisoner.

David.

Then commeth forth *David*, whose *Evidence* is this.

this I was shapen in Iniquity, and in Sinne hath my Mother conceiued me. Iobs is this. He cannot bee cleane that is borne of a woman. Isaiah, his Euidence is. That all are transgressours from the wombe. Saint Pauls Euidence is most cleere, for being asked what hee could say? Hee answered, (my Lord) this Oldman hath been the death of very many. I haue wofull experience of him, a wretched man hath he made mee. Hee tooke occasion by the Commandement to worke all concupiscence in me. Hee deceived me and slew me, wrought
Death

Psal 51.5.

Iob 25.4.

Isa. 48.8.

Saint Paul.

Rom. 5.15.

Rom. 7.8, 11.
13. 24, 15. 19.
23.

Death in me, so that in my flesh dwelleth no good, but when I would doe good, euill is present with me, so that through him, the good I would doe I cannot, and the euill I hate that I doe; Hee maketh warre against the Law of my minde, and bringeth me in captiue to the Law of Sinne. Thus (my Lord) is in me the Body of Death, from which I desire to be deliuered, and this is, that I can say.

Verdict.

The Euidence being thus cleere, the Iurie presently being all agreed giueth in their *Verdict*, and being asked what they say
of

of the prisoner at the Bar,
guilty or not, they answer
Guilty.

Then he asketh what he
can say for himselfe, why
sentence should not bee
pronounced against him?

Good my Lord saith he,
I am wrongfully accused,
and am made the man I
am not, there is no such
thing as *Originall Corrup-
tion.* *Pelagius* a Learned
man and al those now that
are called *Anabaptists*
(who well enough know
al these *Evidences* brought
against me) haue hitherto,
and yet doe, maintaine it,
that *Sinne commeth by Imita-
tion,*

*Oldmans
Plea.*

*Pelagius &
Anabaptists*

tation, and not by Propagation, and imbred Pravity.
Good my Lord, I beseech you, bee good vnto mee, & cast not away so poore an *Oldman* (good my Lord) for I am at this day 555.yeeres old.

Then saith the Iudge, *Oldman*, the *Evidence* is cleere, those thou hast named are condemned Hereticks; and as for thy yeeres, in respect of which thou crauest pittie, it is pittie thou hast beene suffered so long to doe so great and so generall a mischief as these good men doe witnesse against thee.

O my

O my Lord, I beseech
you then a Psalm of Mer-
cy.

Oldman, the Law of the
King allowes thee not the
benefit of the Clergie, for
The reward of Sin is Death,
this is his Maiesties De-
cree vncchangeable, as the
Law of the Medes and
Persians.

Rom. 6.23.

Good my Lord, that is
meant onely of Actuall
Sinne and not of me.

That is not so; for Ori-
ginall Sinne is Sinne, and
all men know that Chil-
dren die, that neuer sinned
by Imitation, nor Actual-
ly, after the similitude of
Adams

Rom. 5.

*Adams transgression. And Death goeth ouer all, inas-
much as all haue sinned.* If Sinne were not in Infants, they could not die, Heare therefore thy Sentence.

*The Sen-
tence.*

Thou *Oldman*; hast by that name beene indicted of these Fellonies, Outrages, and Murthers, and for the same arraigned, thou hast pleaded not guilty, and put thy selfe vpon the *Tryall* and art found guilty, and hauing nothing iustly to say for thy selfe, this is the Law: thou shalt bee carried backe to the place of Execution, and there *be cast off with all thy
deeds*

And deeds, and all thy members,
daily mortified and crucified
with all thy lusts, of every
one that hath truly put on
Christ.

Col 3.9.5.

This Sentence pronounced,
the Shiriffe is commanded to doe Execution;
which Religion by his
Under Shiriffe Resolution
seeth throughly performed.

The Executioner is hee
that hath put on Christ,
Gal. 5.24.

Executioner.

This Prisoner thus proceeded against,
the Goaler is commanded to set
out Mistresse Heart to the
Barre, who is commanded

Mistresse
Heart tryed

to

to hold vp her hand, and then is her Inditement read.

*Her Indite-
ment.*

Rom. 2. 5.

*Ephes. 4. 18.
19.*

Mistresse Heart ; thou art heere indited by the name of *Mistress Heart of Soule*, in the County of the *Isle of Man*, that also vpon the day of Mans fall in Paradise thou becamest corrupted, accompanying the *Oldman*, and also *Will thy man*, and hast beene so hardned, that thou couldest not repent, and so blinde, that thou becamest past feeling: and hast made men to giue themselves ouer to all lasciuiousnesse, to worke all vneleannesse
even

even with greedinesse, to
bee also very slow to be-
leeue all that the Prophets
haue spoken: and to be so
enraged with choler some-
times as to runne merci-
lessly on Innocents to mur-
ther them, and to cause
men most cursedly to de-
part from the living God.
Thou hast beene, and art
also in confederacie with
aland euery euill thought,
word, and deed commit-
ted against God and Man.
Thou hast beene a recep-
tacle of all the abominati-
ons of euery Sin whatsoe-
uer, and hast had confe-
rence with Satan to lie vn-

Luke 24. 25

Act 7. 54

Mat 23. 4. & 12
34

Ioh 13. 2.
Act 5. 3.

Ioh. 13. 2.

to the holy Ghost, and for greedy gaine at the diuels suggestion; hast set some on worke to play the Traitors to the shedding of the innocent bloud of our Soueraigne, contrary to the Peace of the King, his Crowne & Dignity, what saist thou to this Indirement, guilty or not guilty?

Shee answers not guilty, and puts her selfe to the Triall.

Then the *Cryer* saith, if any man can giue *Evidence* against the prisoner at the Barre, let him come, for shee stands vpon her deliuerance:

uerance : then come in
such as can say any thing
against her, and first is *Mo-*
ses.

Hearts ac-
cusers.

Moses, what can you
say against this prisoner,
looke vpon her, see if you
know her.

Moses.

My Lord, I know her
well enough, shee made
me and my brother *Aron*
to speake so vnadvisedly
with our lips by her passi-
on, that wee could neither
of vs be admitted to goe
into the land of *Canaan*.
This I can say of her, that
euerie *Imagination* of her
thought is onely euill conti-
nually & that naught shee
I hath

Psal. 106. 32.
33.

Gen. 6. 5.
Gen. 8. 21.

hath been from her youth
vp.

Moses hauing ended,
then saith the Iudge, is
there any more?

To whom answer is
made, yes (my Lord) there
is *Jeremy* the Prophet.

Jeremie.

Jeremy the Prophet looke
vpon the Prisoner, can you
say any thing on the be-
halfe of his Maiesty.

Ier. 17. 9.

My Lord, this I can say,
*that shee is deceitfull aboue
all things and desperately
wicked*: so that no man
without Gods speciall assi-
stance can either finde out
her deuises or escape her
treacheries.

And

And this moreouer I know, that shee hath been sent vnto and forewarned to wash her selfe of her wickednesse: and yet for all this shee doth lodge stil ill thoughts in her house. Yea (my Lord) shee hath seduced many from God, making them to walke after her euill counsels and imaginations to their vtter destructions. And I am truly informed, that there is ener the place where the enemies of their owne soules doe worke their wickednesse and mischiefes.

Is there any more Euidences? I 2 Yes

Ier. 4. 14.

Ier. 7. 34. & 9.
14. & 11. 8.
& 13. 10.

Psal. 58. 2.

Yes my Lord, heere is
Ezekiel.

Ezekiel what can you
say?

Ezek. 20.16.
& 33.31.

My Lord, I can witnes
thus much, Such is her
lewdnesse that shee fol-
lowed after Idols, and af-
ter Couetousnes, which is
Idolatry, both High Trea-
son and Rebellion against
God. Yea so very shame-
lessly and lawlessly shee
carieth her, selfe, that if
such lewde companions
come not in to her, she wil
goe out and follow them.

These bee witnesses
enough saith the Iudge to
condemne her, but is
there

there any other.

Yes my Lord, please
you heere are more theer's
Saint *Mathew*.

Saint *Mathew*, what
can you say against the
Prisoner at the Barre.

My Lord, I haue heard
it from the mouth of my
Lord *Chiefe Iustice* himselſe
(when I did attend vpon
him, hee hauing occasion
publikely to ſpeake of her)
that out of the heart do come
euill thoughts, *Adulteries*,
Fornications, *Murthers*,
Thefts, *Couetouſneſſe*, *Wic-*
kedneſſe, *Deceipt*, *Laciuious-*
nes, *an euill eye*, *Blasphemie*,
Pride and fooliſhnes. All

S. Mathew.

Mat. 15. 19.

these euills he witnesseth to
come forth of her house :
so that it is euident against
her by his honours vn-
doubted testimony, that
shee is an harborer of a
company of very bad and
unsufferable guests. Saint
Marke, heere next me, can
witness as much.

Saint Mark

Mat. 7. 21. 22.
23.

It is very true my Lord.
Heere is an Halotry in-
deed (said the Iudge.) Iurie,
if you bee agreed giue in
your Verdict, what say
you of this Prisoner? Guil-
ty or not Guilty?

Wee say guilty my
Lord.

Woman what canst
thou

thou say for thy selfe, that Sentence according to Law should not bee pronounced against thee?

Ah, good my Lord: take pittie on mee; a poore weake old woman; These men speake against me the worst that they can, because I would not be ruled by them. They speake of malice my Lord. If I haue misdemeaned my selfe any way, it was by this *Oldman* my Fathers misleading (my Lord) by whom, I thought, that being a woman I should bee wholly guided. But heere mee (good my Lord) I beseech

*Hearts plea
for her life.*

I 4 you,

you, let not these mens testimonies cast mee away. For I did dwell with as good men, and better then they are, or euer were (my Lord) as other can witnes to my great cōmendations

Then saith the Iudge, who are those I pray you?

I dwelt (my Lord) with King *Dauid*, with King *Salomon*, and was in their house held to bee a *perfect Heart*: so was I after accounted in King *Asa's* house. Yea my Lord, with *Abraham* the Father of the Faithfull, was I found *Faithfull*, and such hath beene my credit, that I

was

Psal. 101. 1.
1 Chron. 29.
19.
15. 17.

was well spoken of euen to
God himselfe by good
King *Hezekiah*. That
all this is true that I say, I
beseech you to aske *Isaiab*
the Prophet, as also *Nehemiah*,
and others that haue
recorded the same.

Besides all these (be pleased
to heare me (good my
Lord) aske all the Country
people, and they will with
one mouth speake well of
me. They haue (say they)
a *good Heart* towards God
and that euer since they
were borne, they neuer
found mee so wicked as
these witnesses are pleased
to speake. I hope therefore

Neh. 9. 8.
Esa. 38. 31

(my Lord) that you wil be pleased to be good to me, good my lord pittie a very old aged poore woman, as euer you came of a womā.

Woman, Woman, for the witnesses against thee, they are without exception, and thy owne mouth doth condemne thy selfe, in that *first*, thou dost confesse, that thou wouldest not bee ruled by them when these holy men were sent vnto thee, and that with speciall command from his Maiesty to see thee reformed. *Again*, that thou doest acknowledge thy selfe to haue
beene

beene wholly led by the
Oldman, one now most
iustly condemned by the
Law to be crucified.

As touching *Dauids*
heart, *Solamons* heart, *Asa*
his heart, the faithfull
heart of *Abraham*, and the
vpright heart of *Hezekiah*,
neuer an one of these was
thy selfe, thou dost lewdly
seeke to deceiue by equi-
uocation, and to beguile
the standers by with thy
trickes of *Iesuiticall* couso-
nage. True it is, that there
is great commendations
of an *Heart*, and the same
to be an honest and good
Heart, an vpright *Heart*, a
faith-

Mat. 13.
Luke 8.

faithfull Heart. But woman, this is the heart sanctified and purged by faith in all those that are borne anew of water and the holy Ghost : but this is not that which thou art, the naturall and corrupt heart: Thou art that commendable heart in name onely, but not in quality : therefore thy boasting is vaine; thy pleading subtilty, verifying *Jeremiahs* evidence of thee, that thou art very deceitfull.

As for the vulgar praising of thee, it is through their owne selfe-loue, and foolish selfe-conceit, and their

their vtter ignorance of thee, that maketh them to speake so well of thee. Thou doest therefore but trifle away the time, and trouble the Assemblie.

As for thine age, it procureth thee no pittie at all, because thou hast beguiled, vndone, and bewitched so many. Their age should haue taught thee better things, but thy obstinacie in wickednesse would not suffer thee. Heere therefore this Sentence.

Thou *Mistresse Heart* hast beene indited by the name of *Mistresse Heart*,
of

*Sentence against Mi-
stres Heart.*

of those Fellonies, Mur-
 thers, Conspiracies and re-
 bellions, and for the same
 hast beene arraigned: thou
 hast pleaded not guilty;
 hast put thy selfe to the tri-
 all, and beene found guil-
 ty hauing nothing iustly
 to say for thy selfe. This is
 the Law. Thou shalt bee
 carried backe from whence
 thou camest, and there liue
 condemned to perpetuall
 imprisonment vnder *Ma-
 ster Newman* the Keeper,
 without baile or maine
 prize. *Goaler*, take her to
 thee, looke to the prisoner,
 and keepe this *Heart dili-
 gently, and take heed least
 there*

Pro 4.23.
 Heb. 3.12.

there be at any time in you,
an hart of Infidelity to depart
from the liuing God. Master
Shiriffe Religion, and the
Vnder Shiriffe Resolution,
doe see it performed very
carefully and speedily, ac-
cording to the sentence gi-
uen.

After this, the Goaler is
commanded by the Clerke
to set *Mistresse Hearts*
Maides to the Barre with
will her map. But the Iudge
commandeth them to
ward againe vnto the next
Assises, and chargeth the
Shiriffe with them to see
them kept close prisoners
with *Mistresse Heart*, till
the

the appointed time, and till they should bee called for. The Reason giuen was for that two great *Traitors and Rebels*, chiefe amongst the damned crue, were presently to bee arraigned, which would take vp the allotted time before the Court should breake vp and the Bench arise.

These two were *Couetousnesse* and *Idolatry*, Capitall Theeues, pestilently mischieuous against God, his Worship and Seruice: against the Church and against the Common-Weale.

Couetousnes was ioy-
ned

ned with Idolatry, because
he is also called Idolatry.
Now all other Prisoners
remoued, and the *Iudge*
with the *Bench* ready for
these, the *Clerke* willeth
the *Cryer* to command the
Goaler to set *Couetousnesse*
to the *Barre*, which the
Goaler doth forthwith.

Col. 3. 5.

Couetousnes
tried.

Then saith he vnto him,
Couetousnesse hold vp thy
hand and heare the Indite-
ment.

Couetousnesse; thou art
heere indited by the name
of *Couetousnesse*, in the
Towne of *Wante*, in the
Countie of *Neuerfull*, that
from the day of thy first
becing

His Indite-
ment.

1 Tim. 6.10.

Mich. 2.2.

beeing thou hast been The
 roote of all euill, hauing
 made some to play the
 Theeues, others to com-
 mit Treason against our
 Soueraigne Lord the
 King; others to murder
 Innocents for their inheri-
 tance. Thou art also heere
 indited for bribery, extor-
 sion, oppression, vsurie, in-
 iustice, cousonage, vnmer-
 cifulnesse, and a multitude
 of outragious Villanies:
 besides thy hindering
 men in holy duties and
 meanes of Saluation, for-
 cing them headlong to
 their destruction, contrary
 to the Peace of our Soue-
 raigne

raigne Lord the King, his
Crowne and Dignity,

What sayest thou to
this Inditement, guilty or
not guilty?

He answereth not guilty
(my Lord) and so hee
puts himselfe vpon the tri-
all.

After this, the parties
that can giue Evidence are
called in, and first *Repen-
tance* is commanded to
produce his witnesses.

Repentance, what can
you say?

My Lord, since the Pri-
soner was committed to
prison and put into *ward*,
some of my witnesses are
dead,

Evidence.

1. *Repentance.*

dead, as *Achan*, *Ahab* and *Judas*.

Then saith the Iudge, looke the Records, *Clerke*, and reade them.

Iosh. 7.

My Lord, I reade heere that *Achan* confessed that by *Couetousnesse* hee was moued to looke vpon a wedge of gold, and so co-ucting, stole it, and with it a *Babylonish* garment to the death and destruction of him and all his. Also I here finde, how through *Couetousnesse* *Ahab* longed for poore *Naboths* Vineyard, and so eagerly, as he fell sicke for it, because he could not haue his will.

1 King. 21.

But

But *Iefabel* procured by his leaue and liking the death of *Naboth* and his sonnes, and so got possession of the Vineyard. Moreover, I finde heere, that *Iudas* confessed how hee betrayed the innocent bloud of our Sauour through *Conetousnesse* and desire of money. This is all the Confession my Lord in the *Records*,

Then the Iudge willeth the Constable and his Assistants which were at the apprehending of him to bee called, who make their appearance.

Constable, what can you say,

say, and those that were with you, against this prisoner at the Barre?

My Lord; when wee went to make search for him, hee hid himselfe so close, as wee had much adoe at first to finde him in *Mistresse Hearts* house. Who had almost perswaded vs that hee had not beene there, vntil I learned it from *Dauid* the man of God, whom I had found petitioning the *Lord Chiefe Iustice* for a Warrant of the good behaviour against the *Couetousnesse* of the Heart. Then thought I, certainly he is heere in
this

this house: for if *Danid* feared to haue him in his Heart, that gaue so many Millions of gold and silver, 3300. Cart-loade of Treasure for the building of the Temple, can I think him not to bee heere? I sought therefore diligently my Lord, & found him, but before I could attach him, hee was got into a darke corner and attempted to blow out my candlelight, and to haue escaped me. But I, and my Company tooke such diligent heed to him, as he could not get from vs: yet before we could binde him,

him, and bring him away, hee endeououred to mischief as many as came neere him: and would by no meanes obey my Warrant, as the rest heere (my Lord) can tell if you please to heare them. Then began euery one of them to speake.

Coll. 3. Care.

Care complained, that hee had almost choaked him with the world and worldly busineses, so as he had no leasure to minde heauenly things.

clearing.

Clearing accused him, that he had so vndermined his Vnderstanding at vna-wares, as almost hee had broken

broken the necke of his
good name, and reputati-
on of his profession and
Religion.

Indignation complained,
that he had well nigh lost
his life by him : for where-
as before he could not be-
hold Sinne, but with an
holy anger, now profit of
Sinne, through this cur-
sed Couetousnesse, made
him looke cheerefully vp-
on it, and hartily welcome
it for profits sake.

Feare complained, that he
did bewitch him : for said
he, whereas before I was
tender hearted, and trem-
bled at God Word, desire

K of

Indignation

Feare.

of gaine made me both to
loose my commoditie
though I got it with
Sinne.

*Vehement
Desire.*

Vehement Desire did
greatly complaine of his
violent setting vpon him,
to make him eager after
earthly things, so as hee
could hardly take any
rest.

Zeale.

Zeale complained, that
hee stricke himselfe hard
vpon the head, as the blow
made him, in hope of
gaine, almost without sense
of Gods Glorie, which be-
fore he preferred aboue all
things in the world.

Reuenge.

Lastly *Reuenge* complain-
ned,

ned, that the Prisoner had attempted to murther him and so wounded him, as whereas before hee could master sinne, now hee was growne so weake, as any gainefull sinne was able to master him, and to bring him vnder command.

When these had spoken what they could, the rest were brought to giue evidence, and these also were men of very good account, and of great worth in their Countrie. *Master Church: Master Commonweale: Master Howshould: Master Neighbour-hood: and Master Good-worke:*

who hauing afterwards to there names, they giue in Euidence one by one.

Master Church : what can you say against the prisoner at the barre ?

*Master
Church.*

My Lord, I am not able to reckon the particular mischiefes hee hath done against me. There falleth neuer a Benefice of any reasonable valew, but hee sets many to runne and ride after it, & offer largely for it, and maketh some *Patrons* theeuers, and to admit many an *Ignoramus* into the charge and cure of Soules : and many a Minister to be a periured Simo-
niste

nist before God. Hee maketh not a few to heape vp meanes, not onely for maintenances but also to make themselves great and many which come in freely to neglect the care of their flockes and to seek after their fleeces, to care to be rich, and to follow so after the world, as that either they giue ouer to preach, or doe make them preach at home very idly, seldome, and vnprofitably, though abroad, either for their hire, or applauditie more diligently and commendable.

When People come to

People.

K 3 Church

Church (my Lord) hee marreth their deuotion, and haleth their soules out of the Church, to make them to bee walking their grounds, talking with their friends, plotting businesſes, potting in Ale-houſes, to bee going ſome journey, to bee at ſome Market or Faire; to bee counting their debts, following their debtors; reckoning vp their loane vp on Vſurie, their profits and gaine, heere and there, not without feare of loſſes. And all theſe things (my Lord) with many other worldly thoughts, whiſt their
their

their bodies are in church.
When people came from
the Church, hee choaketh
the seed of Gods Word,
that it thriue in very few,
and of these few, it is more
in talke, then in practise.
Hee keepeth (my Lord)
many from the Church,
causing them to set the
Lords day apart, not for
his seruice, but for their
worldly affaires, because
they will not take another
time for hindering their
profit, in the weeke daies.

Much more (my Lord)
I haue to say, but I am
loath to be tedious.

You Master Church:

K 4 haue

Mat. 13.

haue spoken sufficiently
and enough to condemne
him.

Call Master *Common-
weale.*

Master Common-weale:
what can you say on the
Kings behalfe against the
Prisoner at barre?

*Master
Common-
Weale.*

My Lord ; this man
hath entred so farre into al
businesfes, as hee hath al-
most vtterly vndone mee.
Hee propoundeth Offices
to sale, and so maketh the
buyers to sell their duties
for profit to make vp their
monies. He hath monopo-
lized commodities into
his hands, inhaunced the
prizes

prizes of things, to the great grievance of the Kings Subiects. Hee (as your Lordship well knoweth) hath miserably corrupted the course of Iustice, by bribery, by making many Lawyers pleade more for Fees, then honestly, for the equitie of the cause; by delaying the cause, by remouing it from one Court to another, till men bee vndone. Hee, hath, to get his desire, suborned false witnesses, counterfeited evidences and forged Wills. Good my Lord, let some order betaken with him, else he

K 5

will

will vtterly bring mee to
ruine and all mine for e-
uer.

Call Master *Household.*

*Master
Household.*

Master Household: what
can you say concerning
the Prisoner?

My Lord, this wicked
Conetousnesse keepes holy
exercises out of priuate
houses; he will not let pa-
rents haue any time to in-
struēt their Children; hee
maketh Masters vse their
seruants more like beasts
then men, they are
so wholly imployed in
worldly businesse: as for
their Soules, there is no
care taken, but they are left

to

to liue as soule-lesse men.
Hee causeth niggardly
house-keeping, and over-
laboring of seruants. Hee
breedeth much contenti-
on, chiding, and too much
vse of ill language by Mis-
tresses and Dames, yea, be-
tweene men & their wiues
in their Family, to the
great grieve & ill example
of their children, and ser-
uants.

Yea, (my Lord) hee
hath made children to bee
cruell to their Parents, bre-
thren and sisters to hate
one another, neere of kin-
dred and bloud to goe to
law one with another, for
and

and about diuiding goods, lands, and inheritances; yea, I can witnes this, that hee hath made them murther one another: Children their Parents, Husbands their Wiues, and one Brother another. It would be to long to particularize, how great euills, and how many waies hee hath iniured mee and all mine. But because other witnessses stand heere by me, I will trouble your Lordship with no more complaints at this time.

Call Master *Neighbourhood.*

Friend, What is it that
you

you can say touching this prisoner?

My Lord, this unhappie man hath altogether dismissed mens affections, so as in our Towne there is very little loue: hardly will one doe another a good turne freely, but either it must bee one for another, like for like, or in certaine future hope for gaine. This wretch hath almost banisht all frendly society; euery man is so now for himselfe, as he neglecteth his neighbour almost wholly. He maketh them trespasse one another, to rob cunningly one another

*Master
Neighbor-
hood.*

ther in buying and selling, and to fall out with bitter rayling, and vnnighbourlie languages for a pennie losse, and causeth many suites and brabbles. Wee are (my Lord) indeed miserable disquieted, and almost viterly vndone by him. For (my Lord) wee were a Company of very good neighbours till hee became *Land-lord*: heere dwelt *Amitie, Kindnesse, Gentlenesse, Lowe, Peace, Charitie, Patience, Goodnesse, Readie-good-will. Forgetfulnesse of wrongs, Sociablenesse, Good-turnes, and Ioy*: but most vniustly by his cruel.

cruelty and wrong dealing hee hath displaced them, and brought (my Lord) a Companie of infernall spirits, for so I think I may without offence call them: which are these. *Hatred, Malice, Enuie, Wrath, Anger, Churlishnesse, Discord, Nigardlinesse, Sturdinesse, Strife, Debate, Variance, Emulation, Sedition, Wrangling, Fraud, Deceit, Malignity, Despise, Vnnaturalnesse, Implacablenes, Vnthankfulnesse, Fiercenes, Highmindednesse, Selfeloue, Makebate, and Vnmercifulnesse.* The best that hee brings in (my Lord) are
Costles-

Gal. 5.

Rom. 2.

1 Tim. 3.

No. harme.

Costles complement, Faire-speech, How doe you, Good-morrow, Good-euen, Glad to see you well, Word-welcome, Will you drinke, Fare-well, Yours to command and such like, also one Little-good, with another called Soone-lost, and amongst these No-harme is greatly commended, but neuer a Good man amongst them much lesse any Too-good to bee found in the Parish, except more in name then indeed. And this is that which I haue to say, my Lord, at this time.

Call out Master Goodworke.

Goodwork.

Master Goodworke, what can

can you say touching the prisoner?

My Lord, there hath beene so much spoken that I need say nothing: yet none haue more iust cause to complaine then I haue: for he hath endeououred to his vtmost to roote mee out and all my posterity, *Bounty, Liberality, and Hospitality.*

My Lord, we by reason of him, daily stand in feare of our liues; all the country cryeth out of him, in their loue to vs, who well know, how often he hath attempted to murther vs.

Hee hath put out of
ioynt

ioynt both the armes of
my son *Bounty*, and almost
broken the backe of my
sonne *Liberality*, that hee
hardly at any time goeth
vpriight, and all know this,
that hee hath violently set
vpon my sonne *Hospitality*,
and forced him out of
doores, and in his steed
hath let in *Pride of apparell*,
sumptuous Building, *Affecta-
tion of vaine Titles*, whom
he hath made to shut vp
dores: perswading them
that to maintaine their
state, they must increase
there reuennewes, by new
purchases, by racking of
rents, by inhauncing their
fines

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finer and incomes, all little
enough to vphold their
outward state, and vaine
pompe abroad. And this
(my Lord) is that which
for the present I haue to
say.

Then it was asked if all
were come in that should
giue Euidence?

Answer was made: My
Lord, heere is onely one
man more poore *Pouerty*
brought hither by autho-
rity to giue Euidence, may
it please you heare him.

Call in *Pouerty*.

Pouerty, What canst
thou say against this priso-
ner at the Barre?

Pouerty.

Good

Good my Lord: I haue reason to curse the day that euer I knew him, and hee onely it is that hath brought me to this poore state.

I was a man of some credit my neighbours well know, till I had to do with him, who would lend mee nothing but vpon Vsurie, and that vpon great bonds and morgage of lands: and so greedy a Wolfe was he vpon his prey, that if I missed but one day of payment, hee would take the benefit of the Morgage, or forfeiture; or if he forbore longer, I payed him by presents

presents and gifts so much with the use, as made mee to groane vnder the burthen, feeling my selfe in an irrecoverable Consumption. Sometimes to keepe day with him, I was enforced either to buy for time, or else to sell something out of hand to make ready monies : either of which was as bad, or worse then the byting of vsurie : for when *William Greedy* a brother of his, or also gaine his Cousin perceiued my neede, oh how did hee in selling, for time extorte from me ; and in buying for ready money presse me?

mee ? So that to escape a
whirle-poole, I fell into deu-
ouring gulfes, and thus
he vndid me.

And not being there-
with content (woe vnto
him,) when I became Te-
nant (my Lord) who was
before a good *Free-holder*,
he put into our *Land-lords*
heart, to depopulate our
whole Parish of *wealth*,
(for so it was called) and
there instead of many ho-
nest Inhabitants and good
house-keepers, hee set a
Shepherd and his Curre
to feede his flockes. This
also is hee (my Lord) that
maketh men of faire lands
(which

(which might liue well on
their owne Reuenewes &
demaines) to take Farmes
into their hands and to
drive out such as had been
merciful Relieuers of their
poore neighbours. In our
poore estate wee haue
sought to him for reliefe,
but instead of comfort, hee
hath rayled on vs, threat-
ned to whip vs, and to
send vs to the *House of*
Correction. Nothing will
he doe for vs, but what by
Law hee is inforced vnto,
though hee keepe his
Church, and can some-
time also talke of Religion.
He beggers all of vs (my
Lord,)

Lord, Don worke hee will
not set vs, and yet will not
suffer vs to seeke abroad
for reliefe. He neuer secth
vs, but his heart riseth a-
gainst vs. He rather wil ad-
venture his owne damna-
tion then part with one
pennie, except it be to goe
gaine, to buy and purchase
for him and his. Yea. (my
Lord) that all may know
his mercileffe cruelty when
we haue wanted releefe, &
begged of him, hee hath
counsell'd vs to shift for
our selues, & steale out of
the stacks of Corne in
gleaning time for bread, to
breake hedges, to steale
wood

wood or coale in the
night, to make vs fiers, to
plucke sheepe or sheere off
their wooll for cloathing,
to rob orchards for fruit, to
steale geese, hennes, ducks,
pigges and sheepe for
flesh meate, to cousten men
that set vs on worke, and to
make vs poore people
hatefull to God and man.
For hee careth not, (my
Lord) so as he may not bee
charged any way, what we
doe or what becommeth
of vs.

And yet to make vp the
hight of vnmmercifulnesse,
he will bee the first, if wee
of meere extreame need

L doe

doe amisse, that wil cry out
against vs and pursue vs to
death. This hath euer been
his course hitherto, (my
Lord) consider rightly of
vs, and pittie our case, I
beseech you, good my
Lord.

Powerty, thy case indeed
is to be pittied, *Iurie*, you
haue heard the *Evidence* of
all, what say you of the pri-
soner at the barre, is hee
guilty or not guilty.

Iurie, Guilty my Lord.

Conetousnesse, thou hast
heard what al these witnes-
ses haue laid to thy charge,
and spoken against thee,
what canst thou say for thy
selfe,

selfe, why sentence vpon
these honest mens verdict
should not be pronoun-
ced against thee?

My Lord, I stand for my
life, let it please you with
patience to heare me. And
first touching this impati-
ent ingratefull outcrying
fellow *Pouerty*. It was not
I my Lord, when hee was
wealthy, but his then daily
and onely Companions,
*Slouth, Carelesnes, Prodigal-
ity, Good-fellowship, Goegay,
Good-cheare, Wantonnes,
Improuidence, Little-works,*
and *Acquaintances*, which
(my Lord) cast him into a
Consumption, and like

*Conetousnes
Plea against
Pouerty.*

Canker-wormes consumed him quickly, I confesse he came to me often to borrow, but when I saw his vaine courses of expence, I was very loath to lend him, but that hee so earnestly intreated me, euen with teares in his eyes, oftentimes protesting, that I should greatly pleasure him, yea, and saue him & his estate from ruine, if I would doe him that kindness, to lend him in his need.

Thus (my Lord) was I moued and drawne on to lend him, according to the Statute, onely I took good Secutiry because I percei-
ued

ued him to bee wastfull.
Aduantage I neuer tooke,
but onely when I saw, that
he was an idle fellow and
carelesse, and would neuer
keepe day, then I would
onely threaten him to ter-
rifie him, (my Lord) and
if hee then brought any
kindnesse to my wife, it is
more then I know of, and
more the I desired of him.

Sometimes hee would
offer to sell mee the land
morgaged to mee, when
hee could not pay, and
told mee that of necessity
hee must sell it, and if I
would not, another should
buy it. Then I thought my

selfe as worthy to haue it as any other in all reason.

For my threatening of him and his Companie, when they went a begging; true it is, because I say, that as they had consumed themselves, they thought to relie on mee, and so in like sort to haue eaten me vp too: for idely had they liued, and worke they neither could nor would. And whereas they accuse me that I compelled them to steale, heerein they very much wrong me (my Lord) for it was their *Loue to liue idely*, and their *Pinching necessity*,

sity, which ledd and inforced them to fall to shifting and stealing, and not I my Lord.

Touching their *Land-lords* depopulating of the *Towne of wealth*; they their owne selues were the very cause thereof, for that worthy Knight and my kinsman, *Sir worldly-wise*: when hee saw how some by suites of Law, others by Drunkenesse and Ryot, others by Pride and Idlenesse did waste their estates, so as they were neither able to till their Land, nor to stock their grounds, hee bought their estates

one after another, and so left them to buy or hire for themselves else where. And when thus they had removed themselves, hee sought the welfare of the *Common-Weale*, which was to hold vp cloathing. (my Lord) the cheefest meanes heere to set the poore on worke : which cannot bee without Wooll, & wooll cannot be had without Flockes of Sheepe.

If this Worthy Knight, and good Common-Wealths man tooke any aduise of me, it was for publike good. Good (my Lord) consider that *Pouer-*

tie is impatient, euer complaining, and very vnthankful to his beſt friends, if they doe not alwaies ſupplie his wants.

You know this, (my Lord) to be true and all the Worſhipfull Juſtices of the Bench.

Touching Maſter *Church* his accuſation; vnworthily doth he lay the faults on me; for when any doe ride poſt ſo for Benefices when they be falſe, they are ſet on (my Lord) ſometime by *Perking Pride*; ſometime by *Neighbour Need*, and all of them by *Maſter Haſte* to get the living and

*His answer
to Maſter
Church.*

by Master *Feare* to come short of it. It was neuer I that made them offer such summes of monies to Patrons, (for it is my manner to aduise my Friends to be euer sparing of their purses:) but it was their overforward friend, Master *Hope-to-preuaile* that counselled them to make such proffers.

I am not (my Lord) the cause of any Ministers negligence in his *Function*, but a couple of base loytering fellowes dwelling with such Ministers, commonly called (my Lord) the Parsons men *Ease* and *Idle*,

Idle, by whom such Ministers are too much led.

If the people profit not vnder those that be painefull Ministers (my Lord) the fault is not through me: but the fault is in *Inbred Ignorance, Dulnes, Oldman, Mistresse Heart,* and *wilfull Will*, her man, and *Maides*, hating to bee reformed, *Dislike of Teachers* either for their person or doctrine, *Want of loue of the Truth, Contentednesse to lue and dye in Ignorance*, and the very *Devill* himselfe (my Lord) their vtter enemy. These ought to beare the blame (my Lord)

Psal. 50.
1 King. 22.
Ios. 6.
Mat. 13.

*Answer to
Common-
Weale.*

Lord) and not I.

For *Master Common-Weale* (my Lord) I mar-uaile, that he should thus abuse me, and wrong mee, for (my Lord) hee knowes well, that I haue many waies enriched such as belong vnto him: his *Merchants* in trading, and his *Lawyers* in pleading. I haue holpē many a meane man to a great estate, and many a base birth to bee counted of the *Gentrie*. Forward haue I beene to helpe all sorts of euery estate, of euery profession, and of euery trade and course of life, and must I
now

now be questioned for my
life?

Concerning *Master*
Household, hee hath no rea-
son of all others to blame
me; for I taught him how
to bee warie in his house-
keeping, how to manage
his estate for his best thrift,
how to aduantage him-
selfe in buying and selling
Corne, and Cattell, how
to let and set, and hire
grounds, to graze and fat
Cattell, and (my Lord) I
euer sought his profit in
all my courses. Hee hath
no cause thus to accuse me
to your Lordship. He had
neuer gotten vp to haue
main-

Answer to
Household.

maintained so great a Family, but by me. I raised his Father from a base Cottage, to be a Free-holder, and so himselfe to bee Master of a great Family and household. If any such evils haue happened vnder him, as hee complaineth of, let him accuse *Vnnaturalnes, Impatience, Vnrulie Passions* and such like, makebates, and withall the *Suggestions of Satan*, which doe set men on such mischieues, and not me (my Lord.)

*Answer to
Neighbour-
hood.*

For *Master Neighbourhood*, hee may of all other be ashamed to accuse mee
so,

so, because hee hath liued much better and nothing worse by me (my Lord) for I caused to bee remoued from him and his neighbours, in their often and idle meetings (which they pleased to call *Good-fellowship*) a Company of very *Vnthrifts, Waste, Ryot, Prodigality, Drunkennes, Gluttonie, Idlenes, Carelesnesse, Needlesse-Expence*, and a route of very Raskalls, with reuerence be it spoken (my Lord.) I taught him and all such as he is, a better way to liue, and a more thriving course, to looke diligently to their estates, and

Bad society.

*Bad men
servants.*

and to take good courses
to saue, to get, and to in-
crease their meanes. As
first hauing abandoned
such lewd Companie be-
fore named, in the next
place, I aduised them to
put away their bad Men-
servants, *Slacke and Sloath-
full, Carelesse and wastfull,
Gor-belly and Tospot, Weake
and waiward, Loue-bed and
Drowsie, Light-finger and
Lurching, Gamster and Goe-
gay, Slipstring and wande-
rer, Scape-thrift & Spendal,*
and such like vnprofi-
table hindes. And with
all to ridde themselves in
like manner, of all their bad
Maide.

Maide-servants, such as these Pranker and Prattle, Wanton and Lonesick, Sleepie and Slugg, Sweetlip and Dainty, Gadding and Forgetfull, Grene-sicknesse and Tender, Drinill and Slut, also & about all the Choare-women, and her daughters Pocketing, and Filch, with all their fellowes.

*Bad Maid
servants.*

And instead of these (my Lord) I commended vnto them a Company of Men servants, worth entertainment, all one mans children, the sons of mine honest Neighbour Good-husbandry: as Care and Forecast, Makehast and Warie,

*Thriftie men
servants.*

rie, Thriftie and Pinch, Advantage and Holdfast, Cunning and Catch, Watchfull and Toylesome, Homelyfare and Meaneclad, Clouted shoe & Patch, Up-berimes, & Labour, Last up and Trustly, Getting & Lockfast, Spend-little and Get-much, Take-time & Loose-naught, Debtlesse and Gaine, with such other profitable seruants.

And because I knew that Maide seruants answerable to them were as necessarie, I aduised the best I could to prouide such also, the daughters of Good-hous-wifery: as Eager and Spare, Quicke and Nim-

Profitable
Maides.

*Nimble, Trusty and Timely
up, Health-full and Chaste,
Ener-doing and Silent, wit-
tie and Pliant, with other
of the like nature helpfull
to vphold a mans estate.
By which good counsell of
mine (my Lord) Neigh-
bour-hood liueth now rich-
ly, and beggerly, Neede
knockes not daily at his
dore, either to begg or bor-
row, as he was wont to do.*

Concerning the last
man *Master Good-worke*, he
hath least cause of all o-
thers to complaine for
that same which hee plea-
seth to call in me *Oppressi-
on, Vsurie, Extortion*, and
what

*Answer to
Good-worke*

what not, haue built many a faire *Almes-house*, many a goodly *Hospitall* in the land (my Lord) and haue also giuen by *VVill*, many a large *Legacie* to the poore and much to publicke vses.

My Lord, when I was a *Romane Catholique* in our Forefathers daies, none was then in more grace and fauour with all the *Clergie* then my selfe. By mee the holy Father the Pope greatly increased his *Treasurie*, by my *Counsell* the *Prelates* gate vp to such an infinite wealth and to such glorious dignities:
by

by me (they making Religion a Cloake for mee to put on) they got such stately houses, for their dwellings, and for the variety of their orders, built in the best places of euery Nation, and such yearely Reuenues, as did excede, for their certaine maintenance.

Good my Lord, let it please your Lordship to thinke better of me, then these men procured for witnesses haue suggested, for falsely haue they spoken against me. Good my Lord, good my Lord, doe mee right I beseech you.

Stand

*Judges
speech. !*

Stand vp, stand vp Fellow, I haue heard with Patience these thy verball Apologies: thy subtil shifts to acquit thy selfe: thy faire shewes to winne thee credit, if it were possible, thereby to procure thine owne release. But know, that yet for all that thou haste said, the Inditement against thee stādeth firme, and the Euidence against thee standeth good, which heere my brethren the Kings Sergeant, and the Kings Atturney, and these worthy gent Iustices of this County doe likewise affirme.

Its

Its very true which
your Lordship saith.

Therefore not to driue
forth longer the time, and
not further to trouble the
Court, heare thy Sen-
tence.

Conetousnesse; thou hast
beene indited by the name
of *Conetousnesse* of all the
aforesaid Felonies, Cou-
sonages, Oppressions, and
Murthers, and for the same
thou hast beene arraigned,
thou hast pleaded not guil-
ty, and hast put thy selfe
vpon thy triall and beene
found guilty having no
more to say for thy selfe,
this is the Law.

*The sentēce
against Co
netousnesse.*

Thou

Ephes. 5. 3.

1 Cor. 5.

Psal. 10. 3.

Rom. 1. 29. 31

Ephes. 5. 5.

Col. 3. 5. 6.

Thou art to be counted
Idolatry before God, and
 also the roote of all euill,
 and so damned a sinne, as
 not to be named amongst
 Christians, and that such
 as by thee are made coue-
 tous are to be abandoned
 of all good men, as of God
 they are abhorred, beeing
 worthy of eternall death;
 and haue no inheritance
 in the Kingdome of Christ
 and of God: but vpon
 them must come the
 wrath of God, as vpon the
 children of disobedience.
 Thou art therefore as a
 rotten member of the flesh
 to be mortified and cut off.

Master

Master Shiriffe, doe Execution which the *Vnder Shiriffe* seeth performed.

Goaler, set *Papistry* to the Barre.

Papistry hold vp thy hand.

Papistry: thou art heere indited by the name of *Papistry*, of the Citty of *Rome*, in the Countrey of *Babylon*, that thou being a bastard Christian begotten of Heresie, Iudaisme, Paganisme, hast by violent force and armes inuaded the territories of the Church of God, and by *Gainish Inquisitions*, bloudie *Massacaeers*,

Papistry indicted.

M

stab.

stabbing, poysoning, and killing of Kings; Gunne-powder plots, Treasons, Rebellions, and other hellish practises, vsurped authority and thrust vpon Gods people their humane traditions, inuentions, superstitions, will-worship, Heresies, Iewish Ceremonies, and Paganish Idolatry to the damnation of many Christian soules contrary to the peace of our Soueraigne Lord the King, his Crowne & Dignity, what sayest thou heereunto, art thou guilty or not guilty?

Not guilty my Lord.

By

By whom wilt thou be tried?

By God and the Country. But (good my Lord) let me haue another Iurie chosen, I doe not except against the former Iurie, *Faith, Loue, Feare, Charity, Sincerity, Patience, Innocencie* and the rest, but (my Lord) though they be honest men, and haue well discharged themselves in their Verdict vpon other Prisoners; yet haue they not such Iudgement and Vnderstanding as others haue, to discerne of my case, and the truth of the Euidence which shall bee

M 2 brought

brought against me.

Papistry, because neither thou nor any of thy slanderous Favorites may say, that thou hast beene proceeded against rigorously & vniustly without respect to the truth of the cause, I am content to call a new *Iurie*, if heere we can haue so many, as will make vp the number.

I humbly thanke you (my good Lord) God reward your Lordship for it.

Master Shiriffe impannell a new *Iurie* of very substantiall men, the chiefest you can finde, and first

test to goe vpon this Prisoner now at the Barre.

My Lord, I supposed, that as he would craue, so from your Lordship vprightnes he should obtaine this fauour, therefore haue I prepared a full lury to this purpose.

It was done wisely of you (*Master Shirisfe*) let them be called.

Cryer call in the Iurie.

1. Call *Common Principles*, Vous aues *Common Principles*.

2. Call *Apostles Creed*, Vous aues *The Creed*.

3. Call *Second Comman-*
M 3 dement,

*A lurie against Papi-
stry.*

dement, Vous aues Second Commandement come in.

My Lord I cannot get in.

Whats the matter?

My Lord (saith the Cryer) the Papists keepe him out.

Command to let him in, Vous aues the Second Commandement.

4. Call *Pater noster*, Vous aues *Pater noster*.

5. Call *Holy Scriptures*, Vous aues *Holy Scriptures*.

6. Call the *Apocripa*, Vous aues *Apocripa*.

7. Call *Councells*, Vous aues

aues Councils.

8. Call *Antient Fathers* for the first 600 yeers after Christ, Vous aues *Antient Fathers.*

9. Call *Contradiction* amongst themselves, Vous aues *Contradiction.*

10. Call *Absurdity of Opinion*, Vous aues *Absurdity of Opinion.*

11. Call *Consent* of their own Men, Vous aues *Consent.*

12. Call *Testimony of Martyrs*, Vous aues *Testimony of Martyrs.*

Countes, saith the Clerke. Then the Crier bids them answer to their names.

M 4 *Common*

*Common Principles, one :
 Creede two : Commaunde-
 ment three : Pater-noster,
 fowre: Holy Scriptures, five.
 Apocripa, fixe : Councell
 seauen : Fathers , eight :
 Contradiction, nine : Ab-
 surditie, tenne : Consent of
 their own men, eleuen: Te-
 stimony of Martyrs twelue:
 Good men and true, stand
 together and heare your
 charge.*

*My Lord, here are so ne
 more summoned by Mr.
 Sheriffes authoritie.*

*Who be they Mr. She-
 riffe?*

*Master Lawe with his
 sonnes, Ciuill, Canon, Com-
 mon,*

*Master Law
 and his Sons*

mon and *Municipall*.

Well, let them attend the Court for the Kings service for use, if need be.

Papistry; if thou canst iustly except against anie, I giue thee leaue to challenge any such of the Iury.

Good my Lord, onely one of the Iury I except against, which is, *Holy Scriptures*, except it be our own Translation.

Well; sayth the Iudge, I am content it shall be so, let it be either *Montanus*, or the *Rhemist*, or the *Vulgar Edition*, we desire a iust proceeding with all the indifferences that may be.

N 5 Then

Then the Cryer calleth aloud; If any man can giue Euidence, or can say any thing against the Prisoner at the barre, let him come in, for hee stands vpon his deliuerance.

Here is my Lord a worthy Gentleman M^r. *Verity*.

M^r. *Verity* come neere; what can you say concerning the prisoner at the barre?

Master Verities euidence against Papistry.

Like false Teachers in Doctrine.

My Lord, this I am able to iustifie. First, that he hath been a *False Teacher* from the beginning, fraught with error and heresies, teaching as the false Teachers did, such as bee recorded

recorded in Scripture, if they were paraleld together, as the *Doctrine of Duels*, 1 Tim. 4. 1. 2. *Traditions & Commandements of men*, Mat. 15. 2. Mar. 7. 8, 9. 13. Col. 2. 22. *Veniall sinnes*, Mat. 23. 16. 18. *Childrens neglect of parents for Churches profit*, as they pretended, Mat. 15. 5. Mar. 7. 11. *Superstitious observations in meates and holy daies*, Mat. 15. 11. Col. 2. 16. 21. *Laying beavy burthens upon the people*, Luke 11. 46. *Iustification by works*, therewith troubling the Churches, Gal. 2. 18. & 3. 2. & 5. 4. 12. *Voluntary Religion and worship,*

worship, Col. 2. 18. 23. The
 worship of Angels, Col. 2. 18.
 Carnall Liberty, 2 Pet 2. 19.
 Rev. 2. 15. 20. And Teaching
 for filthy Lucre, Tit. 2. 11.
 Thus are they, as were the
 False Teachers, as the
 Scriptures in the New
 Testament sets them out,
 in all these things.

How like they are (my
 Lord) to after Heretiques,
 learned *Whitaker* in his
 booke *De Ecclesia* in the
 first Question sheweth ma-
 ny particulars.

*Like them
 in practise.*

Secondly, (my Lord)
 he hath vsed the very same
practises which false Tea-
 chers haue vsed: hee doth

to make way for his Do-
ctrine, Worship and Ad-
uancement, euen as they
did. ^a They played the
Hypocrites in outward
humility in long prayers,
and formes of Deuotion,
and so misseleade silly wo-
men. ^b They graced their
Doctrine with shew of
Fore-fathers. ^c They took
away the Key of Know-
ledge, and neither would
enter into life, nor suffer
others. ^d They told the
people *old wines Fables*,
and told lies in hypocrisie.
^e They vsed sleights and
cunning coactiues to de-
ceiue. ^f They boasted of
their

^a Col. 2. 23.
² Tim. 3. 5. 6.
² Pet. 2. 3. 4.

^b Ma. 15. 2.
& 7. 3.
¹ Pet. 1. 18.
^c Luk. 11. 52.

^d 2 Tim. 4. 4.
& 1 Tim. 4. 3.
7.

^e Ephes. 4. 14

^f 1 Tim. 6.
20.

s 1 Tho. 2^d.2^e.

A& 15. 24

h Rev. 2. 20.

Neh. 6. 14.

i Mat. 7. 23.

Deut. 13. 1, 2.

k A& 17. 7.

& 24. 5. & 18.

13. & 25. 7.

2 Cor. 10. 10.

A& 24. 5.

their learning, vsing profane and vaine Babbling, and Oppositions of Sciences, as they termed it. g They pretended *Reuelations*, *Apostolicall Traditions*, and alleadged counterfeited writings. h They had the Prophetical woman and deceiuing Prophetesses. i They had their Miracle-workers, Casters out of Diuels and Dreamers of Dreames. k They would slander mens persons, and the Doctrine of faithfull Teachers and lay to their charge what they could not proue, speaking of them contemptuously, and

and rayling on them.
^l They boasted to bee the
 true Church, and that by
 Succession they were of
 the Fathers.^m They would
 vse faire and soothing
 words and teach with inti-
 fing words, and did strive
 for excellencie of speech
 of mans wisdom to de-
 ceive. ⁿ When they could
 not preuaile by faire
 meanes, then they would
 suborne false witnesses:
 they threatned, beate, im-
 prizoned, banished and
 slew the faithfull Teachers
 and Christian beleeuers.
^o They would plot conspi-
 racies to the shedding of
 bloud,

1 Ioh. 8. 39.
 Mat. 3. 9.
 2 Cor. 11. 13.
 32.

m Rom. 16.
 18.
 1 Cor. 2. 1.

n Act. 4. 18.
 & 22. 1. & 6.
 24. & 26. 10.
 11. & 30. 50.
 & 22.
 Reu 2.

o Act. 23. 12.
 14.

p A. 13. 50.

blond, and the Priests must be acquainted heerewith before hand to encourage them heereto. They would make open Insurrections and stirre vp great personages to take part with them. And what Rebellion, Treasons, Conspiracies insurrections and persecutions this Papistry hath wrought, my Lord Bishop of *Chichester* hath openly discovered to the world in his Booke of Thankesgiuing for our deliuerance from all these Traitors, *Morton, Sandes, Parsons, Campion, Ballard, Watson, Clarke, Garnet* & Priests

(Priests and Iesuites)
Stukley, Someruile, Throg-
morton, Parry, Babington
and his Company: *Lopus,*
Tyrone, Markam, Brooke
with others: *Percy, Catsby*
and all the Gunne-powder
Plotters, Laicks. And this
(my Lord) is not what I
could, but what I thought
sufficient to resist at this
time, because I would not
be tedious.

Master Verity: by this
you haue vttered, it is ea-
sie to see, how this man
hath followed, both the
false Teachers in Do-
ctrine, and the Enemies of
the Gospell in their pra-
ctises

Etises. If there be any mo
witnesses, let them come
forth.

Yes my Lord, heere is
Sir Christianity.

Sir Christianity : what
is it that you haue to say
against this Prisoner at the
barre?

*Sir Chri-
stianity his
evidence
against Pa-
pistry.*

My Lord, I was com-
manded to bee heere to
day to giue euidence what
I know against this man,
and this I am willing to do
for the seruice of my So-
ueraigne. This it is (my
Lord) which I haue to say:
that this man with his As-
sociates, hath, instead of
Christian Religion, set vp
a ser-

a service of Iudaisme and Paganisme, which I am able to proue in a multitude of particulars: but because I am loth to bee tedious in my relation, I I haue brought heere with me *Three Bookes*, that the Iury may iudge of all the particulars, or they may be reade before the Prisoner, if your Lordship shall be pleased to haue it so.

What bookes Sir *Christianity*?

My Lord, one is that, that is called *The Three Conformities* set out lately. The other is, *De Origine Papatus*, set out by one Doctor

3 Bookes.
1. *The 3 Conformities.*
2 *De Origine Papatus.*

3. *Raynolds*
and *Hart*.

Doctor *Morasin*, and dedicated to his late Maieſty : and the third is, our learned Countreiman Doctor *Raynolds* his Conference with *Hart* neuer answered of any Papist to this day, who sheweth how the Popish seruice is like vnto the Iewish in very manie particulars, and wherein they be more Heathenish, then Iewish.

I am content to haue them read to spare your speech touching the Iewish Seruice.

So hauing beene read, the Iudge yet wished Sir *Christianity* to declare openly

penly how *Paganlike* Papists bee, and as the Heathenish Idolaters in Israel and Iudah were, and onely out of the yndoubted Testimonies of Scripture, and the Apocripha bookes, because those learned Authors had omitted it.

My Lord, I shall (saith Sir *Christianity*) performe this taske with as great breuity as I may : that this Prisoner (if it be possible) may see how wickedly hee hath dealt with mens soules to set vp instead of Gods Seruice, an Idolatrous, *Paganlike* Worship.

*Papists like
Pagans
in many
things.*

• These

a Rom. 1. 22.
 b Ier. 7. 18.
 c Dan. 9. 4.
 112. 41. 7. &
 44. 10.
 Ier. 10. 4.
 Baruch. 6. 45.
 Deut. 7. 5. &
 12. 3.
 2 King. 17. 41.
 2 Chron. 23
 7. 19. & 34. 4.
 Iudg. 18. 18.
 Ezek. 23. 14,
 15, 16 & 8. 10.
 Numb. 33. 52:

* These Pagans set forth
 God like a Man. ^b The
 Idolatrous Israelites had a
 Queene of Heauen. ^c They
 had Images of gold and
 siluer, brasse, yron, wood,
 and stone, and some of
 clay: some molten, some
 carued and grauen, some
 portrayed vpon walls, and
 other Pictures. Some were
 like men, *Dan. 3. 1.* *1 Sam.*
5. 3. 4. and some like Wo-
 men, *Act. 19. 27.* *2 Macab.*
1. 13. *1 Sam. 31. 10.* some
 like Beasts, like *S. George*
 and the Dragon, *Exod. 34.*
Wisd. 11. 15. They ad-
 orned them with siluer and
 and gold, *Ier. 10. 4.* and set
 Crownes

Crownes vpon some of
their heads, covering them
with costly garments and
of diuers colours, *Deut.* 7.
25. *Hab.* 2. 19. *Baruch.* 6. 8,
9. 14, 15. 29, 39, 50, 55, 58.
Ezek. 16. 18. *Wisd.* 13. 14.
carrying a Scepter in the
hand, or a dagger or an
axe, *Baruch* 6. 14. 15. They
set them vp with great de-
uotion & solemnity, with
musick and melodie, *Dan.*
3. 3. with singing dan-
cing and other delights,
Exod. 32. 5. They buile
Temples for these Images,
Ioel. 3. 5. 2 *Machab.* 1. 13. 15.
Baruch. 6. 18. which were
the houses of their Gods,
Iudg.

Judg. 17. 4. *1 Samuel* 5. 2.
and called them San-
ctuaries, *Isa.* 16. 12. They
had Chappels for them,
Amos 7. 12. Yea, they
set them vpon tops of hills,
1 King. 14. 23. *2 King.* 17.
10. They had them in pri-
uate houses, *Judg.* 17. 4. 18.
in chambers, *Ezek.* 8. 12.
and in secret places, *Deut.*
27. 15. They had their plea-
sant groues planted, *Ier.* 17.
2. *1 King.* 14. 23 and there
also had their Images,
1 King. 15. 13. *2 Chron.* 15.
16. *2 King.* 17. 10. They
had their standing Pillars
and Images, as the Papists
their Crosses, *Deut.* 12. 3.

& 16.22. 2 King. 17. 10.
Leuit. 26. 1. these were in the
 head of High-waies and
 Streets of Cities, *Ezek.* 16.
 31. *Ier.* 11. 13. The multi-
 tude were allured by the
 gorgeous decking of
 them, *Wisd.* 14. 20. & 15. 5,
 6. Yea, they doted vpon
 them, *Ezek.* 8. 10. 11. They
 worshipped them, bowed
 vnto them, and fell downe
 before them, *Dan.* 3. 2. *Isa.*
 44. 17. *Ios.* 23. 16. They
 would lift vp their eyes vn-
 to them, *Ezek.* 33. 25. Pray
 vnto them. 1 *King.* 18. 26.
Hab. 2. 19. *Isa.* 44. 17. Kisse
 them, *Hos.* 13. 2. 2 *King.* 19.
 18. set vp candles before

N them,

them, *Baruch* 6. 19. Make
vowes to them, *Baruch* 6.
35. and goe on Pilgri-
mage to some of them ve-
ry farre, *Ier* 51. 44. expe-
cting some miraculous
cure from the Image, *Ba*-
6. 41. in entering into their
Temples they sprinkled
themselues with water, Al-
ters they had of stone, *Isa*.
65. 3. they vsed vaine repe-
titions in their prayers,
Mat. 6. 7. They measured
their Religion & goodnes
thereof by plenty, *Ier*. 44. 7.
They had their sacrificing
Priests, *Act*. 14. 13. and
they were shauen Priests,
Baruch 6. 31. 32. Some-
times

times they were of the basest of the people, *1 Kings* 12.31. whosoever would, might for monie or for monie worth, make himselfe a Priest, *1 King.* 12.31. *2 Chron.* 13.9. And some serued for base wages, *Iudg.* 17. They had their Concubines, *Baruch* 6.11. *Hof.* 4.14. Some of them would weare haire-cloathes and torment themselues, *1 King.* 18.26.28. *Zach.* 13.4. and of a Deuotion in a Will-worship macerate their bodies, punishing & not sparing their bodies, *Col.* 2.23. Their Teachers taught for hire, *Micha* 3.11

2 *Pet.* 2. 13. 15. *Reu.* 2. *Tit.* 1. 11. For guifts, they would promise life & peace, *Ezek.* 13. 22. *Ier.* 23. 14. 17. In their service they had variety of Musick, *Dan.* 3. their set holy-daies, *Exod.* 32. 2 *King.* 13. They had their holy women attending the Idol service, *Ezek.* 8. 14. working for them, 13. 18. 2 *King.* 23. 7. and prophecying lyes, *Ezek.* 13. 22. and were great worshippers of the Queen of heauen, *Ier.* 7. 18. & 44. 19. They had also their several gods for their several Countries as Papists haue their Saints, 2 *King.* 17. 29. & 18. 34. They would pray
to

to these and sweare by
them, *Ier.* 5. 7. & 12. 16. *Gen.*
31. 53. *I King.* 19. 2. *2 King.*
17. 35. *Zeph.* 1. 5. Some in
Israel which fell to Hea-
thenish Idolatry were like
Church Papists; for they
would worship Idols and
yet goe to Gods house and
heare his Prophets, *Ier.* 7. 8.
10. *2 King.* 17. 41. *Ezek.* 14.
3. 7. & 20. 1. 31. & 23. 29.
When Idolatry was cast
out of the Church (as
wee haue done the Idolatry
of Rome) the Idolaters
would condemne it, as an
ill act in them, and speake
against the seruing of God
aright, as Papists do against

vs, 2 King. 18. 22. They worshipped towards the East, Ezek. 8. 16. They were very superstitious, Acts 19. They lived in very grosse ignorance of the truth, and in liberty of sinning, Isa. 44. 18, 19. & 45. 20. Ephes. 4. 18, 19. wisa. 14, 15, 16, 17. They worshipped they knew not what, Ioh. 4. 22 Their Festivals after their Idol-service they spent in eating, drinking, singing, dancing, Exod. 32. 6. 18, 19. They had their reuellings and meetings full of excessive ryot, 1 Pet. 4. 3. And would wonder at, & speake ill of such

as would not be like them. They had Brothel houses, *Ezek. 16. 24. 2 King. 23. 7. 1 King. 15. 12, 13. & 14. 24. & 22. 26.* They had amongst them Coniurers, Wizards, Charmers, Observers of times, South-sayers, Astrologers, Star-gazers and such like. To these the people resorted & consulted with, *2 King. 21. 6. 1 Sam. 5. 2. 1 Chron. 10. 13. Hast. 3. 7. & 9. 24. Deut. 18. 14. Isa. 19. 3. & 47. 12, 13. Hos. 4. 12. Ezek. 21. 21. Jer. 8. 17. Act. 8. 10.* They sacrificed to Nets, and burnt incense to Draggs, *Hab. 1. 16.* They beleueed that

N 4 some

*Exod. 7. 11.
Isa. 9. 13.
Leuit 19. 37.
Jer. 27. 9.
Dan. 2. 4.
Deut. 18. 10.
& 11. 14.
Isa 3. 6.
Dan. 2. 2.
Isa. 47. 13.
Act 16. 17. &
19. 19.*

Some of their Images were
approued of their great
God from heauen, *Act. 15.*
35. They were cruell and
bloudily minded against
all that were against their
Idolatry, *Hos. 10. 14. & 13.*
16. 2 King. 21. 15. 16. Iudg.
6. 30. 2 Chron. 24. 18. 21.
The Idolaters in Israel
and Iudah brought in
the Heathen as Gods
plague vpon them to pu-
nish them for their Ido-
latry, *2 Chron. 24. 23. & 21.*
16, 17. & 33. 11. & 30. 6. 10,
17. 2 King. 17. 18. as the Pa-
pists haue brought the
Turkes vpon the Christi-
an world by their Imagery
and

and Idolatry, *Reu. 9.* They were stupid and without vnderstanding in their Idol-making and in setting them vp to worship them, *Isa. 44. 14. 20.* and so continued therein obstinate as the Papists doe. And thus haue I shewed what I can say (my Lord) touching the Heathenish Idolaters and their practises.

Your evidence is so cleere (*Sir Christianity*) as heereby all may see, how Pagan-like Papists bee in their Imagery, Priests and Temples. Is there any further evidence?

Then stands *Mr. Attorney*

N 5

Ge-

Master Attorney General, his evidence against Papistry.

Generall: & did proue him to be guilty of high-treasō both against the person and the lawes of his Soueraigne. My Lord, (saith he) this fellow vnder pretence of Religion (for all must be couered with his shadow) hath set vp another spiritual *Head* over the church, besides Christ, (euen Antichrist his greatest enemy) as is sufficiently proued. He hath set vp also *Mediators of intercession* besides Christ: also in his rebellious pride of heart he hath exalted *mans Merit*, and made him a party Saniour of himselfe, by satisfactory
pu-

punishments either heere
or in their feigned Purga-
tory. Thus is he a Rebell
and an Abettor of Rebels
against Christ.

Againe, the Law of
Christ (the holy Scrip-
tures) he hath notoriously
corrupted and abused ma-
ny waies. 1 Hee maketh it
no perfect rule. 2 Hee tea-
cheth blasphemously that
the *Originall is corrupt* and
so shaketh the faith of all
such as rest on the Scrip-
tures. 3 He hath added to
them mens writings cal-
led *Apocrypha*, to make
them *Canonicall.* 4 He hath
feigned a *traditionall word*
and

& equalleth the same with the Scriptures. 5 He debarred for a long time the *translating* of Gods Word into a knowne tongue to keepe the people from the vnderstanding thereof. 6 Being enforced at length to translate it, hee hath of purpose done it *corruptlie*, and with many *vncooth & obscure* words, hath hidden the truth still, to keepe the people in blindnesse. 7 Yet this their so corrupt and obscure Translation is not admitted *indifferently to all*, but to some, and to these vnder license, for which they pay money.

money. 8 These parties, though they may read the Scriptures, yet must it bee with the *Popes Spectacles*, and may not see farther then the false Teacher pleaseth, nor conceiue otherwise of the Sense, then he suggesteth, though the Text be neuer so cleare of it selfe. 9 They blasphemously publish that the Scriptures are a *Nose of Wax*, a dead letter, *sowterly Inke*, *dumbe Iudges* and a *blacke Gospell*, *inkie Diuinity* and may haue one sense one time, and another at another time, according to the Churches state & condition.

*Causanus in
his Epist.
log. Bohem.*

dition. 10 They set vp a *corrupt Latine Translation*, for as authentically as the Originalls in the Hebrew and the Greeke. 11 And Lastly, they brought into the Church instead of the holy Bible *a booke of Lyes* to be read. Thus is this wicked wretch guilty of High-Treason against our Soueraigne.

Besides that, hee hath counterfeited his Maiesties Broad Scale, inuventing *new Sacraments* neuer of Christs institution, and hath conspired and plotted the death of an innumerable multitude of his
Ma-

Maiesties Subiects in a most cruell and bloudy manner, My Lord, he is no way longer to be indured: for wee shall neuer bee at Peace as long as hee may haue liberty to liue; for he is a ranke Traitor to our King and State: an vnderminer of Religion and the true Church of Christ, and an enemy to our peace & welfare in the Commonwealth.

Gentlemen, (saith the Iudge) you of the Iury haue heard Master *Attornyes* witnes, also what both Master *Verity* and Sir *Christianity* haue spoken against

against him: now that you haue heard the euidence so fully: what say you touching the Prisoner, is he guiltie or no?

Then the foreman in the name of all the rest answereth guilty, my Lord.

Whereupon the Iudge turneth to the Prisoner & saith, *Papistry* thou hearest what grievous iniquities, foule and filthy abominations, murthers, and massacres haue beene laid to thy charge; thou hast heard the *Verdict* of these so learned, and well approued Gentlemen, chosen without all partiality to go
vpon

vpou thee. And they in
their iudgement, vpou
their consciences, haue
found thee guilty. What
canst thou say for thy selfe,
that sentence of death
should not bee pronoun-
ced against thee.

My Lord, the *Iurie* assu-
redly is corrupted by some
meanes or other, else
would they neuer haue
found me guilty: for our
learned men haue cited
many of these in my be-
halfe, and therefore I ap-
peale from them to a *Ge-
nerall Counsell*, for the
Triall of their honestie in
this *Verdict*.

*Papistries
appeale.*

Vpon

Vpon this lewd surmise and brazen-faced accusation, all the *Jury* fell a murmuring, being much grieved to be taxed of faithlesnes and periurie. The worshipfull gentlemen the *Iustices* and *Sheriffs* began to speak in their behalfe, but the *Iudge* standing vp, staid them and made answer for them.

Papistris : to be briefe with thee, thou art shamelesly impudent to accuse these worthy Gentlemen : for iustly proceeding according to the cleere Euidence to thy face. For thy learned men, they haue on-
ly

ly cited the names of some of these, but without their knowledge or consent. Yea, many testimonies they bring vnder their names, which indeed are proued to be counterfeits, abusing their vnadvised *Readers* in their vniust defence of thee. As for thy *Appeale* to a *Generall Counsell*, its but to set a good face vpon an ill cause; for thou knowest that we haue long desired a *Free General Counsell*, but not a gathering together; like the lewd *Conuenticle* of *Trent*.

But art thou not ashamed to conceit the bringing

ing of these mens verdict
to the tryall? We must by
them be tried, & not they
by vs. By what canst thou
trie the *Principles of Reli-
gion*? wilt thou deny them?
must *Fathers*, *Councelles*,
Scriptures & al be brought
vnder our Iudgements?
Thou haddest no cause to
taxe the Iurie; if any had
bin in fault, it should haue
been the Witnesses: but
canst thou tax *Verity* of ly-
ing, or *Christianity* of false-
hood? As for Mr. *Attour-
ney*, his speech is no more
then your owne words,
writings and practise doe
testifie.

Heare

Heare therefore thy Sentence, iustly deserued before God and men.

Papistry; thou hast bin indicted by the name of *Papistry*, of all these former treasons, rebellions, cōspiracies, gun-powder plots, murthers, massacres, falsehood, heresies, Iudaisme & Paganisme, and of that thy detestable Idolatry, and for the same, hast been arraigned, thou hast pleaded not guilty, hast put thy selfe vpon thy triall, and beeing found guilty, hauing no more to say for thy selfe, this is the Law.

That

*Papistry
condemned.*

2 Theſ. 2. 7.
Reu. 12. 9. &
17. 3. 9. & 20.
4. & 19. 20.

Reu. 14. 10, 11

That thou the *Mystery* of *Iniquitie*, with the old *Serpent*, called the *dinel*, or *Sathanas*, thy father, with thy lewde mother, that great *Whore*, drunk with the bloud of the Martyrs of *I E S V S*, which sitteth vpon a Scarlet-coloured Beast, as also with that false Prophet the *sonne of Perdition*, thy guide and gouernour shall bee cast aliue where the Dragon is, into the *Lake of fire*, burning with brimstone, there to be tormented with all thy marked ones in the presence of the holy Angells, and in the presence of the Lamb, without

without rest day & night,
the smoake of which tor-
ment shall ascend vp for e-
uer and for euer, without
mercy or hope of redemp-
tion.

After this Sentence,
there is made an Oyes, and
so the Court breaketh vp;
the *Iudge* ariseth, the *Iusti-
ces* and *Gentle men* attend
him, the *Sheriffe* with the
Vnder-sheriffe and his ser-
uants going before with
the sounding of a Trum-
pet, and so doe conduct
him to his *Lodging*, and
there doe leaue him with
rest and peace.

*The Court
breaketh
up.*